

Salutatio fidei et caritatis

OR A

TREATISE

OF

*Gods absolute (and most certaine) performance
of his Conditionall Promises, in regard
of the Elect.*

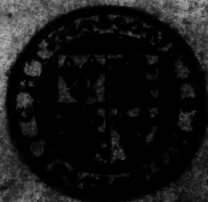
Being a partcell of a larger Discourse on Iohn. 13. 17.

By ROBERT JENISON

Dr. of Divinity.

IER. 10. 23.

*O Lord, I know that the way of man, is not in himselfe:
it is not in man, that walketh, to direct his steps.*



Printed in the Year 1641.

THEATRE

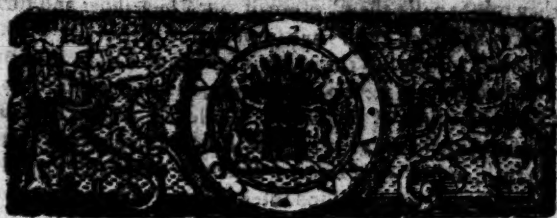
OF

(The Theatre) (and with various) (performances)
of the Comedians, in the year
of 1711.

Being a full and complete Catalogue of the

THEATRE, 1711.





To every one that seeketh after the truth in sincerity,
SALUTATIONS.



READER (if so thou pleasest to make thy selfe) understand, that this ensuing Treatise is but a parcell of a larger discourse (long since begun, and as yet not finished) on these words *Joh. 13. 17. If ye know these things, happy are ye if ye doe them.* Wherein is intended the tryall of our blessed estate, by true knowledge, and the tryall of our knowledge and profession, by practise and obedience, which is not to passe without its Tryall too.

Now this Short Discourse (being the summe of two Sermons) is thus apart presented to thy view, by reason of some speciall opposition is found. For if so soones had founded in the *Pulpit*, but immediately in the same Church it was loudly incanted, and I welcomed out of the Pulpit with most impious opposition, rage, and passion, with deepe charges, as that my doctrine did overthrow the Foundations of Religion, &c. With threatnings also, as that I must be accountable to authorities, and shew myselfe.

This the next day they got our Chancellor (who sent for me) to with me to have ready against a convenient time. Now, as should I signified I was not afraid who hee my name, but rather

*Preached
on Thurs-
dayes,
Sept. 10.
and 17.
1629.*

To the Reader.

Non ex
personis
estiman-
dam fidē,
sed ex fi-
de perso-
nas; Ter-
tull: de
prescripti

wish they might passe the Censure of our *Universities*, and there be disputed) to which end I have spared time, (from my weekly tripled paines) to bring them out of the rude Lump into this (not polished, yet) more digested forme, and to present them, if not to the Censure of the whole World; (which I should much desire,) yet to the view of such judicious friends & lovers of the truth, and of our *Churches Doctrine*, as are able to judge whether they deserve such incounter or not. Yet herein I would also satisfy (such especially, as are the hearers of my weekly Lecture, (if possibly I can) who may thus by the eye more deliberately take a view off, and consider, that which by the eare had scarce time to enter into their braines and hearts, and so at least endeavour to remove that prejudice, which the truth receives by many of them, who gives it its measure, from mens persons, on whole sleeves (after an implicit and popish manner) they begin to pinne their Faith and judgements, contrary to the ancient rule: *That our Faith is not to be judged off by mens persons, but mens persons by the Faith.* My hope was that my former Lecture on *Ephes. 1. 3. 4.* would have settled our peoples judgements in that truth of God, which by some new Masters (partly comming but chiefly corrupted amongst us) began with us to be questioned, whilest (what by preaching, what by Chatechising, yea and printing) they began to Euterperse the Leaven of ourlandish *Lutheran*, or rather *Arminian* Doctrine, but in a minced, sublimated, and refined manner, and as they would seeme by way of *Moderation*, & *Reconciliation*; Yea whilest (after a satisfaction & Forbearance was enjoyed) they began *unin* (and contrary almost ever since) to dispute.

But I plainly see that the opinion many have of their great learning and deepe judgement (unto which they are willing rather to captivate their owne, then to contest or yet endure so many encounters, as through the others continuall assaults in private and in publick, they find) makes the authority of Gods plaine word (which in this argument here handled is most evident lesse respected) though to such as desire to have God for
their

To the Reader.

their Teacher, and not to understand above that which is written, the authority of divine Scripture, is much greater then the whole capacity of humane understanding.

Though then I here in this place may be thought singular in my judgement (as being now left alone and forsaken of all my Brethren in the ministry, and of many others besides) yet I hope it shall appear to such as read advisedly this Treatise ensuing, that I have both Christ himselfe, and his Apostles, and our owne (and other Reformed Churches) Doctrine, to take my part, and beare me out. Howsoever, I will chuse much rather thus to be accounted singular, then cleave to his judgement (who being cheefe here, was my cheefe opposer) whose words (so neare as I can remember them) and I am confident I misse not in the substance of them) were these (in the hearing of our Chancellor and another) *I am assured (saith hee) that there are not three (or not three)* that I hold concerning predestination; neither have I seen past two that so conceive of it as I doe.

Whence I must needs conclude, seeing all other points controverted, are framed and maintained according to mens conceits of Prædestination: (as even our Adversaries confesse,) First, that the said partie holds not the Doctrine of our Church of England, seeing more then three or foure, know what the Doctrine of the Articles thereof (especially the 17. Article) is.

Secondly, that the singularity of this his opinion ought to be a sufficient Condemnation of it (be it what it wilbe) seeing none can probably thinke that God should keepe secret from his Churches this mystery for so many ages, and now reveale it only to two or three.

In case of such upstart, singular, and private opinions, let the rule of *Vincensius Lirinensis* be set before us. Let the Children of the Church follow the *Universality, Antiquity, and Consent* of the Catholick and Apostolick Church: *Et si quando pars contra Universitatem, novitas contra vetustatem, unius vel paucorum, & errant, dissentio contra omnium vel certo multo*

*Divinæ
Scripturæ
arbitri-
um maius
est, quam
omniū hu-
mani ge-
neris ca-
pitulorum
August.
de Gen.
ad lit. lib.
2, c. 5.*

*Collat.
Hagiens.
L. 1. pag.
488. edit.
Brandy.*

*Vincens.
Lirinens-
is, contra
Heres.
cap. 38.*

To the Reader.

plurimum auctoritatem, et doctrinam, præsertim de partibus consensum aut
veritatis integritatem novitatis præfinitat antiquitatem religionis
unius, five pacis, finemque comitatus, anver, five consensu, autem,
anno h. idcirco est, sequentium multorum aliorum magisterum consen-
sus, five doctrinam magistrorum.

Now Christian Reader, I leave thee to the Truth it tells,
which when thou hast read, thou wilt perceive what Doctrine
thou shalt please to use here, when thou to death dost dedicate
them.

From my Study in Stroud
upon Tye, 14 Novemb.
1642

Thine and the Church's
Servant

ROBERT JENISON.

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Gods Word is *operative*.

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 4. That the Faithfull may be assured of their Election
and Salvation.
-

JOHN.



JOHN 13. 17.

Happy are yee if yee doe them.

SECTION I.



AVING out of this Verſe in ſeverall Sermons, already (after a generall and Methodicall deciphering of Happines, according as the Scriptures ſpeake diverſly of it) conſidered 1. Of the things to be knowne, and that both according to their reſtraint, onely things revealed, and ſpecification here, namely duties of love and humilitie; 2. Of our duetie and the neceſſarie of knowing them; 3. Of our duty in beleaving, willing, and affecting the things knowne; 4. the neceſſarie of praſtiſe to be added to knowledge.

A General Hint of ſuch points as have been handled out of this Text.

Whence wee concluded, that true knowledge is not bare knowledge, but ſuch as is accompanied with good and answerable affections and actions.

Wee are now in the 5th. and laſt place to conſider of that bleſſednes, or at leaſt aſſurance of *Bleſſednes*, which reſults out of ſuch praſtiſe, as a ſtrong motive to excite and ſtirre up to the praſtiſe of things knowne, and that out of theſe laſt words, *Happy are yee if yee doe them.* And ſo from thence to try our knowledge, by our praſtiſe and obedience.

Sole Comfort

Where it would be considered that we must conceive of doing here, not legally, according to the rigour of the Law; For so should never any man be happy; And Christ onely performed that perfect obedience to Gods will, and we onely in him;) but Evangelically, according to the equity of the Gospel, and according to a weaker degree of obedience, performed in sinceritie, Faith, and constancy, and such as God will graciously accept off in Christ; So that we may and must also extend this Doing more largely, as having reference to Gods whole will, revealed and made knowne unto us.

Now God manifests his will either by his words or workes; By word: 1. of Command, both Legall and Evangelicall; And Gods will so not onely obedience, but Faith, Repentance, Conversion, &c. Come within the Compasse of Gods Command. This is his commandment, that we should beleve on the Name of his Son Jesus

Christ, and love one another, &c. And this is the word of God, that ye beleve on him whom he hath sent.

2. Of Restraint; and threatening; and so our Doing is indeed our not doing, of evil forbidden, according to that, Cease to doe evil, learne to doe well.

3. Of Promise; whether absolute or Conditionall; So that our obedience, and Doing according to this word wilbe also our Faith, and our keeping, and observing the Conditions, of Repentance, Obedience, &c. upon which the promises are made.

4. By Works, and by the Event: experimentally according to his word; which if it be good, then the thing required is our thankfulness: if evil, befalling our selves, our Doing is our patient suffering as we are taught to pray: Thy will be done (which includes also a willing suffering) and to say, the will of the Lord be done; If it befall others, our Doing is Fearing; Rom. 11. 30. and our amendment, Luke 13. 5.

Now before I urge the further necessity of this doing from the motive of happiness in the Text, consider we briefly from the words, the rule of our actions and obedience, which we may consider off from the last word in the Text, *that we* thus

Doing here understood Evangelically, &c. as to be extended so Conversion, Faith, &c. Repentance; &c.

1 Job. 3. 23. Job: 6. 29. Ps. 1. 16. 37.

Alt. 21. 14.

The rule of our Doing, is only Gods will made knowne.

for *Sound Christians.*

thus are directed to Gods onely will revealed and made knowne unto us; which as we have heard, are according to their restraint, onely of things revealed, and which we are bound (and here supposed) to know; our Doings must be squared, according to the things we know; and this *now* here, must answer that *now*, so that our Doings should neither be scantier, nor larger, then the things which are made knowne and revealed.

For 1. we must doe all we know to be done, otherwise wee should live in finnes against knowledge and conscience, and so should sinne more damnable and inexcusably, and be beaten with more stripes.

2. And in Doing we must not (especially in matters of Gods worship) doe any thing but according to that rule and will of God made knowne, and that both for matter and manner: Wee must set that onely rule before us, and make it the Square and Line, the Sampler and the Coppie, according to which wee must direct and order not onely our Faith, but all our Doing, not following such other rules as will not warrant our actions.

Now these Rules are, 1. The secret will of God, 2. The will and Example of others, 3. Our owne will and wisdom.

1. Gods secret will, though we doe conformably thereunto, will not justify our actions, either good or bad. Not good, because they are not of Faith; and so I may say that Gods written word, not understood aright, is for the true meaning of it secret to us. So that though we doe according to the true meaning of it, yet doing it with a doubtfull conscience, and not of Faith and certaine knowledge, it is sinne to us.

2. Nor bad, for so bad *Have* d and *Pontius Pilate*, and the people of *Israll* have beene excused when they crucified *Christ*, seeing they were gathered together for to doe whatsoever the hand and counsell of God determined before to be done, to justify our actions from Gods secret will, were to Sauey. Neither must we desperately live by that rule, saying: *If I be predestinated to Life, live as I list, I shall not misse of Life, if not, all my endeavours are in vaine, I cannot alter Gods Counsell.* Wretched or bad.

Crea-

Notes.
1. His secret will.

Re. 14. 23
Act. 4. 27
28.

To doe according to that rule, will not justify our actions, either good or bad.

26
 Create art thou, who so reasonest; Dost thou not make Gods secret will thy rule?

Suppose there were nothing else to stop thy mouth, tell me: how knowest thou thy selfe to be reprobated? Yea, or elected? For so thou must needs assume. But I am reprobated; Yea, or I am elected; But when did ever God tell thee, (if any,) that thou art a reprobate? that concerning particular persons, is a secret kept to himselfe, till the event and end declare it; And no man can know himselfe elected whilest he lives so carelessly, and reasons prophanely. Thy rule then is to beleieve, repent, &c. and so thou shalt be saved, and Happy are yee, if yee doe these things.

2. Not the will and command of others. *Mar. 13. 12. 13.* 2. The will and command of others, will not excuse us, neither must be any rule unto us, as yet Pilate made it to himselfe, in delivering Christ to the Jewes to be crucified, saying, *What will yee that I shall doe unto him? &c.* And they cryed: *Crucify him, Crucify him.* So he delivered him to be crucified.

Mar. 13. 12. 13. So *Mat. 28. 18.* the Souldiers hired for money, did as they were taught, &c.

Mat. 28. 18. Neither the example of others. The like I may say concerning the Example of other men, many or great, ill or good; Yea of Christ himselfe simply, without his word, so *Mat. 23. 3.* and *Luke 9. 5.* *Wilt thou that wee command Fire to come downe from Heaven. & consume them? even as Elias did.*

Neither our owne will or wilddome. *as Ier. 44. 17.* 3. Our owne will and wilddome; as to say, we will certainly doe whatloever thing goeth forth out of our owne mounth, &c. So *Paul* before his Conversion (as now in like case) *I verily thought with my selfe, that I ought to doe many things contrary to the Name of Jesus of Nazareth, which thing I also did, &c.* And yet so doing he persecuted Christ, and kicked against the pricks.

as Ier. 44. 17. The things made knowne to us then, being the rule of our practise, we are to be excited to live, practise, and doe according to that rule, and that the rather that we thus may get some comfortable testimony, that our knowledge and profession is sound;

found; Yea especially because as here we are told: *Happy are we if we do so.*

SECT. 2.

But here, 1. It may bee objected: of what validitie is this
 motive from blessednes, or what comfort or encouragement to
 welding can this be, when blessednes here is promised onely
 upon condition? *If yee doe them?* What blessednes is this, which
 (seemes) thus to depend on *tho &c And:*

To the former I answer: This Condition here seemes indeed to make the Happines of Saints doubtfull, seeing Happines is not here or elsewhere in the Gospell promised, but upon Condition, and that both of our doing (as doing hath beene explained already) and of our continuance & perseverance in weldoing.

For the first, if thou dost well, (that is, repentest, beleevest, and keepest the conditions, and dost become sincere,) shalt thou not be accepted? Or shall there not be a Remission, said God to *Crisp.*? who yet not doing well, found no acceptation.

And saith our Saviour Christ: If any man will do his will, he shall know of the Doctrine, &c. And if heare fruit well, (then maist spare it) and if not, then after that thow shalt cut it down, and if yee doe these things, yee shall never fall. And for perve-
rance: be not weary of welding, for in one season we shall reape if we faiste not.

X. Concerning the validity of Gods Conditionall promises and force of the motives thence to welldoing. &c. Gen. 47. Iohn 7 17.

Happiness promised to wedding, Luke 13.9. 2 Per. 1.10. And to constancy therein, Gal. 6.9.

C

But

*Yet in not
the Hap-
pines of
the Elect
uncertain
either in
it selfe.*

But notwithstanding such conditional promises we are taught by the same mouth and pen, that the reaping the blessednesse, the acceptation here, and the Eternall Salvation of Gods people and Elect is not barely doubtfull, either in it selfe, or yet alwayes to them after their effectuall calling.

1. Not in it selfe, seeing it depends not on man barely, but upon another cause and ground; namely, on Gods eternall and immutable decree of Election, who hath from the beginning chosen them to salvation through sanctification of the Spirit, and beleefe of the truth. Which two (sanctification and Faith, and so repentance, obedience, and perseverance in them all) as hee requireth them of us, as Conditions and Meanes of Life and Salvation; so doth he also promise, and by vertue of his election effect these conditions in us; as wee shall anon see in the particulars.

2. Not to them, after their effectuall calling; And that the Conditions fore-named, (not of their Election, but) of their Salvation, be fulfilled in them; And, through Gods grace, by them; For so their Election (yea and Salvation unto which they are elected) is also sure to them; For (saith St. Peter) *if yee doe these things yee shall never fall.* (as we heard even now.)

Howe gods word speaks differently of the same things.

So that here we may take notice, that the Scripture speaks of the same things differently, sometimes as required of us, otherwhiles as promised by himselfe; sometimes as dueties and as our workes, otherwhiles as blessings and his owne workes; sometimes as the graces required, and the glory promised, may be called the Fruits of the Gospel, and the effects of the Ministry, as the instrument, otherwhiles as effects of his owne eternall decree of Election, and good purpose towards us in Christ; and so sometimes as belonging to the execution of his eternall decree, otherwhiles as belonging to his eternall decreeto be executed; sometimes as he is pleased to make them knowne to us in his word and will revealed, shewing what he requires of us, and what is and wilbe pleasing unto him, otherwhiles as he hath purposed in himselfe from all eternity to work them; sometimes

as in

as in common propounded to all in the Church, otherwhiles as proper to his owne peculiar, in whom hee will glorify his mercy; And hence it is that sometimes his promises are propounded with condition, otherwhiles without condition absolutely and independantly.

God knowes who are his, and what hee will doe himselfe, and accordingly he workes all his workes, as depending meereley on his owne, most wise, iust, gracious, and good will and pleasure, which nothing can or shal hinder, or disappoint; And so with reference to his owne counsell and purpose, hee speakes absolutely, and as things shalbe: Yet for the effecting of his purpose, hee dispenseth things in his word, as hee pleaseth by propounding things generally to all promiscuously in the Church (passing by others as he pleaseth) and that with and under condition, and so as (for ought at least we know) they may or may not bee, as the event also doth declare, and yet in regard of his elect ones all his purposes (and promises) of grace and glory shall most undoubtedly take place, and they shall not misse of that Salvation, whereunto (through Faith and Sanctification of the Spirit) they were elected.

This course (because wee see it and doe observe it in the Scripture) we must conceive God hath thought fittest for the manifestation of his glory, by shewing forth his mercy, justice, Libertie, and other his attributes.

Now if wee understand and conceive it not so well as wee would, yet should we not by any meanes question it, or frame things as we please according to our easiest apprehension, but rather rest (denying our owne reason, judgement, will,) in that we see it to be the course which God pleaseth to take.

And this is that which now we come particularly to shew and prove out of his word, preparing the way, and endeavouring to make all plaine, by handling of two maine Considerations.

Two considerations for the clearing of the first doubt.

S E C T. 3.

Gods prom. First, Consider that Gods promises in Scripture are either of the End, or of the meanes leading to the End.

Angui. Now first the promises concerning the End, as especially concerning Salvation and Blessednes, are with Condition, as: *Be-are of the leue and thou shalt be saved; Be thou faithfull unto death, and I will End, or give thee a Crowne of Life;* Or because here is mention of blessednes, this happines is promised with Condition of Doing and pines. Evangelicall obedience; *Happy are ye if ye doe them.* So *else-Act. 16.* where upon the condition of obedience, negative; *Blessed is the 21. Rev. man, that walketh not in the Counsell of the ungodly, &c.*

2. 10. 2. Affirmative: *Blessed are the undefiled in the way who walke, And these in the Law of the Lord.* So it is promised upon the condition of are con- Faith; *Blessed are they that have (not seene and yet have) beleaved;* ditionall, of the pardon of finnes *Blessed are they whose iniquities are forgiven,* Psal. 1. 1. *and whose finnes are covered;* And of perseverance and constancy Psal. 119 untill the day of Jesus Christ; *Blessed is that servant whom 1. 2. his Lord when he cometh shall finde so doing.*

Ioh. 20. Now these promises being conditionall all partake not of 29. the End (which is Salvation) because all (partake not of, nor) *Ro. 4. 7. 8* keeps the condition, none indeed being able of himselfe to keep *Psal. 32. 1* 2. Math. any of those Conditions; It is not in mans power to doe good, *14. 26.* to Beleeve, Repent, Persevere, as of himselfe, (the promise of this will follow anon) and God is not now bound to give this power to all, but to whom onely he pleaseth.

Some are of the Meanes, and they are ab- solute. 2. But now God hath also made promises, which are most free and absolute, of giving where and to whom he pleaseth, as the Conditions and Meanes themselves of Life, which hee himselfe worketh in us, that so by these Meanes we might attaine to the End, as *Deut. 30. 6.* *The Lord thy God will circumcise thy heart, and the heart of thy Seed to love the Lord thy God, with all thy heart, and with all thy soule, that thou maist live.*

Where

Where the End promised is life, which the Israelites shall never attaine, unlesse this Condition of loving God were kept; But God doth here absolutely promise, that he himselfe wil give unto them this Condition, and accordingly will circumcise their hearts to love the Lord.

So, in like manner as we have heard, God promisseth Blessednesse, to wel-doing, to Faith, Repentance, Perseverance, &c. which are also Conditions required of us; And this is the tenor of the Gospell, yet hee also promisseth to give Faith, Repentance, power to doe well, with the act of wel-doing and perseverance, with all other Meanes and Conditions, and that without Condition, without *Iffs & Ands*, and absolutely.

So that these Graces and Meanes of Salvation are not gifts given or promised, and offered upon Condition but absolutely; Gods promises concerning these Meanes of Salvation and Blessednesse, as is said, are absolute, and are of such gifts and graces, as which God (seeing our impotency and inability to attaine the End without the meanes also to performe the Conditions, and to use the Meanes as of our selves, and by our owne strength and power) doth promise to performe, or will enable us to performe. This will also bee more evident anon in the particular instances.

SECT. 4.

But before I further proceed, it wilbe needfull to vindicate what hath been taught from such inferences as some, mistaking or rather cavelling at this Doctrine and differences of the promises, may make, yea have already made; As if because it is said (as shalbe proved anon) that the graces of Faith, Repentance, &c. are promised absolutely, without *Iffs & Ands*, or without respect to Conditions in man, that therefore a dore is hence opened to *Libertinisme* and *Swenckfeldianisme*, whereby the foundations of Christianity are overthrowne, in asmuch as men are thus taught to neglect the hearing of Gods Word and of the Gospell preached, not to regard meekenesse in receiving the Word and Humility, unto which Grace is promised?

*Suffrag.
Bristan-
norum de
5. articulo.
Thes. Ho-
torodona.*

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Io.

Yet even as they would have it, the grace of Election.

I answer: No such thing can rightly without willfull cavilling be inferred hence.

That life is not promised but upon condition, For first, (not to speake that none oppose Libertisme, Familisme, and Contempt or neglect of the meanes of the hearing and reading of the Gospell, more then those that use this distinction of the promises) this very Doctrine (that the promise of Salvation is made upon condition, and made good to none (being otherwise capable) but to those that carefully use all the meanes ordained and appointed to Salvation) excludes, all carelesnesse and neglect of meanes, one or other, seeing wee reach men according to the Scriptures; That *whatsoever a man soweth, that shall hee reap, &c.* And that *wee are not to be weary of well-doing.* Without which constancie no reaping can be expected; and that *we ought to give earnest heed to the things we heare,*

Gal. 6. 7.

8. 9.

Heb. 2. 1.

2. 3.

2. concern-

ing the

absolute

promises

of the

meanes.

The mean-

es being

many,

must not

be divi-

2. But now chiefly concerning the absolute promise of giving the Meanes and effecting the Conditions, on which blessednes and Salvation is promised.

I say, 1. Seeing Salvation and blessednes is the maine end intanced in, and the cheife end respecting man, that the meanes appointed of God thereunto, being many, are not to be severed and divided one from another, but to be considered conjoyndly and all of them, with relation to their maine end, and that therefore as they are meanes of Salvation, (whether they have a nearer connexion with life, as Faith, Repentance, Justification, &c. Or be further off, as the Gospell it selfe, our hearing of it, and common and generall grace wrought by it) they all of them conjoyndly and with respect to their maine end, are promised absolutely, and without condition, though life it selfe, as mans cheife end, be not promised in the Gospell, but upon such conditions.

2. Wee

ting, which enliven it self again the knowledge of God.

Thus then the Gospell is a meane of these and other graces; as the next end thereof, as of Salvation it selfe more remotely; and these graces being considered as the next and most immediate Ends of the Gospell, have their conditions, which must not be neglected. as the hearing of the word, and attending thereunto, &c. Yet the same graces of Faith, &c. as considered also, and chiefly as meanes of eternal Life, and Conditions thereof; which therefore as meanes of Life and blessednes, and as Conditions of the new Covenant of Life, are promised by God absolutely and without condition; though as subordinate and intermediate ends, they depend also (ordinarily) on their Meanes and Conditions.

Yet the
promises
of the
end, when
they remain
and are
meane-
d, or
the end,
are ever
Condition-
all. And
the pro-
mises of
the means
as means
ever ab-
solute,
whether
they be
remote or
nearer.

Thirdly, I say, yet that whether we speake of the cheefe and last end, or of the meane and middle end, that it is true, as was said: That the promise of the end, as it is the end, is with Condition; and the promise of the Meanes (whether nearer or further off) as meanes is absolute, &c without condition; So that let the Condition be what it wilbe, whether of the maine end; or meane and middle end, yet God doth both freely promise, and freely give and effect it; and that whether it have a more necessary and infallible connexion with its end, as true Faith, Remission and Satisfaction have; or doubtfull onely and uncertaine (in regard of us) as the preaching of the Gospell (by which yet all and each are not converted) which yet in regard of Gods Elect, and of his cheefe intent in sending it, is made effectual by God, and so promised without condition.

Fourthly, then I avow concerning the Gospell, the hearing, and receiving of it, (as also concerning all such things as may be called more remote meanes of life, or conditions of Faith, which hearing is of Remission, which Confession is of more grace, which Humility is, &c.) that it (as these other) is both freely promised, and freely given, both in regard of the outward means
1. Job. 1. 9
and of the inward worke and effect of it.

The gos-
pell it self
is abso-
lutely.
Ro. 10. 17
1. Job. 1. 9
James 2. 6

1. The Gospell and outward Meanes are freely & absolutely 1. Promi-
 promised (even as was Christ himselfe the blessed Seed, Gen. 3. 15.) and so the calling of us Gentiles, to partake of it. In the last
 dayes the mountaine of the Lords House shall be established in the top
 of the Mountaines; and all Nations shall flow unto it, &c. So Isa. 2, 2, 3
 Christ is promised to be given for a Covenant of the people: Isa. 42. 6
 For a light to the Gentiles, to open the blinde eyes, &c. I will gather 7. & 49. 5
 all Nations and Tongues, and they shall come and see my glory; and 6, &c.
 I will set a signe among them; and they shall bring all your brethren Isa. 66, 18
 for an offering unto the Lord out of all Nations, &c. 19, 20.

Secondly, the Gospell and the preaching thereof is freely
 given of God and sent, without which, how should men come ^{freely}
 to Faith, or calling upon God, or yet any other grace? For how ^{give both}
 shall they call on him in whom they have not believed? and how ^{for the}
 shall they believe in him, of whom they have not heard? and how ^{ministry}
 shall they heare without a preacher? and how shall they preach, ^{Rom. 10,}
 except they be sent? 14, 15.

Therefore saith our Saviour to his Apostles: Goe ye and ^{Marc. 28,}
 teach all Nations, &c. And goe ye into all the World, and preach ^{18, 19.}
 the Gospell to every Creature. ^{Marc. 16}

Yet this is done, both freely (in regard of the first moving ^{15.}
 cause, Gods onely compassion and love,) and with choyce, in ^{which is}
 regard of the Nations, to which in their severall and fitt times ^{directed}
 the Gospell is sent, not to each Nation at once, and to some scarce ^{by special}
 at all. Yet whosoever they are that at any time enjoy the Gos. ^{choyce, &}
 pell and outward Meanes, they have them from the free mercies ^{sent to}
 and goodnes of God, they were not more worthy then others; ^{some, not}
 Neither is it because God did foresee they would profit by the ^{to all.}
 Gospell more then others. Why was it then sent and preached
 first to Israel, againsaying people, (otherwise then for their
 further conviction,) and not to Tyrians and Sydonians, who (if
 like mighty workes, which were wrought to confirme the Gos-
 pell, had beene done among them which were done in Corazin,
 & Bethsaida,) would have repented long agoe; Which yet Israel ^{Math. 23}
 did not.

Act. 18.
9, 10. But this is from Gods free choyce, who (according to his wife and iust Counsell) sendeth it to this or that place (where he hath much people, at least some, to call and gather by it) and purposely as he pleaseth, will not, (or will not as yet) have it come to some other people.

Act. 16.
6, 7. Thus when Paul & Syllas had gone throughout *Phrigia*, and the region of *Gallatia*, (preaching the Gospell,) they were forbidden of the Holy Ghost to preach the Word in *Asia*; after they were come to *Misia*, they assayed to goe into *Bubnia*, but the Spirit suffered them not.

And for
th'in-
ward
power of
it.
Act. 16.
14. 3. Amongst those, whether the Gospell is sent, God giveth grace effectually to receive, and with meeke, humble, and good hearts, to entertaine it, not to all, but to whom he pleaseth. Thus among those that heard Paul preach at *Philippi*, its noted (onely of *Lydia*, that the Lord opened her heart; that she attended unto the things which were spoken of Paul.

And who are called effectually (as being vessels of mercy, which God had afore prepared unto glory,) not all *Jewes*, not all *Gentiles*, but us, saith Paul, whom he hath called of the *Jewes* and of the *Gentiles*, and not of the *Jewes* onely, but also of the *Gentiles*.

Rom. 9.
23, 24. Therefore the Light of the Gospell, and saving revelation of the mystery of it, and the giving of wilddome by it is made to be the gift of Gods free grace by Christ: In whom we have Redemption through his blood, the forgiveness of sinnes, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence, having made knowne to us the mystery of his will, according to his good pleasure, which he hath purposed in himself, &c.
Eph. 1.
3, 9. So, I thanke thee, Oh Father, saith Christ, because thou hast hid these things from the wise and prudent, and hast revealed them to *Babes*; Even so Father, for so it seemed good in thy sight.
Mat. 11.
25, 26. Now if Gods Word prove fruitfull, and the effect of it shew it selfe onely in those who receive and heare it in an honest and good heart. I would aske from whom is this good heart? Is it not from him from whom is every good gift, & every perfect gift, &c?

Leuk. 8.
15.
Law. 1, 17

Wee

Wee conclude then this digression (occasioned by an unjust *What god*
 cavill) and say, that though Gods promise of Salvation, yea and *requires*
 of Faith, and other graces, wrought ordinarily by the ministry, *as a Con-*
 be propounded with Condition, yet the Conditions themselves *dition, he*
 and the Meanes of Salvation, whether more immediate as our *also works*
 effectuall calling, Repentance, Faith, regeneration, justification, *in the*
 &c., or mediate and remote, are both promised and effected *Elect.*
 in us, without Condition, as being not made to depend upon *Media*
 him, either for the giving or the working and effecting in *salutū*
 him, and so for other like particulars; God promiseth forgiveness *immedi-*
 of sinne, to such as doe confesse, forsake, and repent thereof; *ta & me-*
 but who giveth repentance, &c. doth not God? *dia me-*
diorum; *Ezek.* 36. 26. 31, and *Zach.* 12. 10. God requires our prayers, and will scarce
 give us any good thing, unless we aske it, *Mat.* 7. 7. Aske and As *Con-*
 it shalbe given you; And *Ezek.* 36. after a most free and gracious *session.*
 promise made by God of working all grace in our hearts, and *1 Iob.* 1. 9
 giving both Spirituall and Temporall Blessings. *Pers.* 25. 26, and
 27, &c. Yet thus saith the Lord: *I will for this be enquired of by Prayer;*
the house of Israel to doe it for them. But who gives this guilt of
 prayer? onely he that gives Faith, out of which prayer follows; *Rom.* 10.
 onely God, by his Spirit; *Zach.* 12. 10. *Rom.* 8. 26. *We know not* 14. & 8.
what we should pray for as we ought; but the spirit it selfe maketh 26.
intercession for us, &c.

Lastly, *God gives grace to the humble*; that is, more grace, *Humility*
James 4. 6. But who gives the grace of Humility? Doth not
 the Spirit? *Gal.* 5. 22. Of which more afterwards.

I say then of all these, though God promise not good things
 to his Church but upon Conditions, and in the use of Meanes,
 (which to neglect, and yet to expect the end, were presumption
 and to tempt God, yea to come short of it) yet God freely and *Heb.* 4. 12
 absolutely promiseth to give, and make effectuall the Condition
 and Meanes themselves.

Let this suffice for the present, till we make it more evident
 anon.

S E C T. 5.

These promises concerning the means depend on Gods election. To proceed : these promises of the meanes, and of fulfilling the Conditions in us, depend upon Gods decree and Election, which is not conditionall, though his word bee. His order in electing us to life is not the same which he observeth in promising and giving life; He promiseth it upon condition, and gives it not but upon performance of such Condition; But hee

Which hee electeth on the foresight of such conditions wrought in us, or by us. must not therefore be thought to elect us conditionally, or upon the foresight of such conditions wrought in us, or by us.

is not conditionall. To teach (which yet some teach) that God is so to be conceived to decree, as he doth execute his decree, were to invent the order of things.

Armin. contra lun. propoſit. 19. Indeed in the execution, and in the Gospell, he will have no man to attaine the end without the meanes, and without such conditions as he requireth, yea as he may and doth require of all; (which is one reason why the promises are, as they should be, propounded in Scripture, and by the Gospell preached, generally and promiscuously to all in the Church;) and God hath also so decreed to bring men to Salvation by such meanes; But yet this is not the whole and entyre decree of God; which implies his prædetermination of certaine singular and definite persons, who are knowne to God, and severed from others by the decree of his election, whereby hee hath absolutely and onely

Though his Word bee, according to his owne counsell chosen them to Salvation; unto which yet hee (for the execution of his Decree) will bring them by meanes, and by the observation of such Conditions, as he will propound and require in the Gospell, on the performance of which he promiseth this salvation to all in the church, but worketh them onely in his Elect. Concerning which E.

Mat. 20. election wee thus read : *Many are called but few are chosen.*
16. *And the foundation of God standeth sure, having this Seale, the*
2 Tim. 2, *Lord knoweth them that are his; And so we are told of a Remnant*
19. *according to the Election of Grace,*
Rg. 11, 5

Otherwise

Otherwise (if Gods Election were conditionall) it might so fall out, that all might be reprobated, that his Church might faile on earth, yea and Christ should be no certaine Head, as having no certaine members assigned unto him.

But God in the matter of our Salvation doth also use his absolute will in bringing his Elect to the end appointed, powerfully and most infallibly.

Christ saith, it is our Fathers good pleasure to give you a Kingdome; and, *you have not chosen mee, but I have chosen you.* Luke 12. 32.

This would not be true, if Gods will were in this case only conditionall. For though God in his word promised life and blessednes under condition of Faith and Holines, yet he decrees nothing under any doubtfull or uncertaine condition.

God in his word tells us what we shall doe, and how we may hope to attaine to Salvation, and to assurance of our Election; but in his decree he sets downe what he himselfe will doe, according to which he workes and effects that grace in his Elect; which he requires of them (yea of all) leaving others in his Justice, to their owne hardnesse. Eol. 14. 1. 3.

S E C T. 6.

Yet first he doth not mock such as doe not, through their own obstinacie and inability keepe the conditions; But most certainly if they doe keep and doe that which is required (as once they were able to have obeyed God in his hardest command, and still stand bound so to doe) they shall undoubtedly be saved; therefore was it said even to Cain: *If thou doest well, shalt thou not be accepted?* Gods promises of life are conditionall. Gen. 4. 7.

Yea in such commands God doth not delude, but reprove and convince such men of unbeliefe, and that in his Justice.

And secondly, neither are the decree and Word of God contrary or repugnant each to other, but onely subordinate. God makes his word subserving to his decree, and reveales so much of his owne counsell and purpose, and in that manner as hee speaketh, and so as may best serve his owne ends, which if wee cannot see by his Word, yet must wee not search, His Word & Decree are not contrary one to another.

Solid comfort

much lesse quarrell, with God there about, or frame his Decrees, according to our owne conceits.

God in commanding duties at mens hands, hath sometimes other ends, then obedience, (though that onely be the thing which wee are to looke unto, as required of us, in and by his word,) his precepts are also sometimes for tryall, as that com-
Gen. 22, 2 mandement given to *Abraham*, of Sacrificing his Sonne.

Sometimes for Conviction, whereby he intends to convince his Creatures of disobedience, yea of its owne inability, &c. as
Exod. 8, 1 in bidding *Pharaoh*, let the people goe.

These Ends he keeps secret to himselfe, (as they respect this or that particular person,) and therefore though his precepts seeme to crosse his secret pleasure and purpose, (which the event declares at length what it was,) yet our ignorance must not cause us quarrell with God, but Faith, should reconcile this seeming contrarietie.

The like is true in all Gods promises and threats where the exceptions and Conditions are often concealed and kept secret to himselfe. If God then reveales part of his will and conceales part, this is neither to contradict himselfe, nor to deale dubble & deceitfully with his Creature. He speaks not one thing and meanes another; But speaks that which concerneth us to take notice off, and conceales that which he will doe himselfe, and which hee hath absolutely set downe with himselfe especially concerning the Salvation of those whom in mercy he will save, and in time effectually call; and the just desertion of those whom he in justice will leave in the masse of perdition, and therefore not give his grace effectually unto them. I may therefore say, the Conditionall part of Gods will is set downe in his word; But what he hath set downe absolutely, and whom in particular he will save, and imprint Faith and Holinesse in their hearts, he hath reserved to himselfe, (as not being bound to reveale it till the event shew it,) onely that there is such an absolute will in God, is revealed, as we have already shewed.

See vobis list D. Cracken. Sermon of Providence, pag. 27.

SECT.

S E C T. 7.

So that now, as we may further note, though in regard of the word and worke of the ministry, things may goe with *Iffi* and *And*, and that the Conditions in regard of man (whole actions proceeding of judgement, and having their beginning from within his will, are voluntary, may, or may not be done or performed; Yet as they are Gods worke (though required of us) and effects of his Election, (who changeth without violence our wills) hee speaks of them without *Iffi*, and promiseth them absolutely, yea and accordingly worketh and effecteth them himselfe.

So that things may remaine in themselves indifferent, to fall out this wayes or that wayes; notwithstanding Gods decree *Gods decree doth* working infallibly this or that.

The certainty of Gods decree doth not abolish the consent of *not take* mans will, but rather order it, and mildly incline or draw it *away the* forth, mans freedome of will may well stand, with that necessitie *consent* which is of infallibilitie, or of consequence, and mans actions may of mans *& liberty* be free, though otherwise in respect of Gods will they bee of *will* unchangeable necessity.

Gods decree takes not away all possibility to the contrary *Sufficit* event, but onely the contrary event it selfe, as his decree before *ad rationem* all worlds, that at this time I should preach in this place, on this *voluntatem* argument, at this time, did not take from me, ever since, all possi- *libertate* bility of not preaching at this time; (for I might have beene ab- *voluntate* sent, or otherwise determined.) But it tooke from me the actual *Commissur.* not preaching at this time. *Greg. Armin.*

I doe this certainly and infallibly, and yet freely; Gods decree *lib. 2.* takes from me the contrary event; so that (*in sensu composito*) *dist. 29.* these two cannot stand together; God hath decreed that at this *in fine* moment, I should be preaching these things; and I doe not at this moment preach these things; But (*in sensu diviso*) these two may consist together; God decreeth that I should preach these things at this moment, and I had power not to preach these things at this moment if I had pleased.

Now

Now if this sound hard to any, let it be considered, the like inconvenience would follow upon Gods preſcience, (which none denyes,) and his preſcience may as well hence be denied as his predeſtinations; Seeing Gods preſcience is as intallible as his Decree is immutable. And thus much for the firſt Conſideration.

SECT. 2.

2. We may ſecondly conſider, that in Gods new Covenant of Grace, the Condition required of us, is alſo part of Gods Covenant and promiſe made unto us. So that this is one main difference between the Law (ſtrictly taken according to the Condition of workes,) and the Goſpell preached both before & after the death of Chriſt, that the Law promiſeth Life, and requires perfect obedience, but neither promiſes nor gives power to performe what it requires; It leaves a man wholly to himſelfe, and to his owne power.

But the Goſpell and new Covenant promiſeth the ſame life upon new and other Conditions, no leſſe (I take) hard in themſelves and impoſſible to us to performe aright by our own ſtrength then the other, and that is upon condition of Faith, Repentance, Holineſſe, and Perſeverance in themall; Yet ſo as that it both promiſeth and gives power to keepe and performe the Conditions (this latter depending on Gods Election) in which regard it is ſaid that the Law made nothing perfect, but the bringing in of a better hope did, and Chriſt is a Mediatour of a better Covenant, which is eſtabliſhed on better promiſes; And why better? But becauſe what the Law could not doe, in that it was weak, through the Fleſh, is done by the Law of the Spirit of Liſt in Chriſt Jeſus, whom God ſent, &c.

The firſt Covenant is ſaid to be faulty, yet not in it ſelfe, for ſaith the Scripture, the Lord finding fault with them, (not with it barely) ſaith, the dayes come when I will make a new Covenant with the Houſe of Iſrael & Judah; not according to the Covenant which I made with their Fathers, becauſe they continued not in my Covenant. (So that it is the fault of us) I required

To perfect, both, or performe a good worke thoroughly
 to subiect our desire and purpose, or to persevere in a good
 course to the end is not from us, but from God. For lets God
 glorifie him selfe, a good worke in you (saith Paul to the Philo-
 pians) will performe it until the day of Iesu Christ. So Paul con-
 sidering himselfe to make good his wish mee, but how to performe
 that which is good (that is, how fully to finish it) ? finds not. Yea
 men cannot finish their owne evil worke alwayes according to
 their strength how much lesse good worke, as Josephs Brethren
 did though evil against him, but God mint it good, Gen. 50.
 and so over-reached them, so that they came short of their pur-
 pose. So Paul going towards Damascus, with a purpose to
 fetch them, and bring bound to Jerusalem the Disciples of
 Christ Acts 9. 1, 2. Yet was taken short in the way, fell down,
 and instead of finishing his owne wicked intent, he is turned to
 the obedience of Christ, not to doe or finish his owne will, but
 Christes saying: Lord, what wilt thou have me to doe?

1. Taper-
 self is.

Phil. 1. 6

Rom 7.

Gen. 50.

48. 9. 26

Wee cannot so much as doe that which is good without
 Christ, yea unlesse we be ingrafted into him, as the branch can
 not beare the Fruit of it selfe except it abide in the vine, no more
 can you, except you abide in mee. For without mee (or severed from Iohn 15.
 mee) ye can doe nothing. The way of man, is not in himselfe, it is 4. 1.
 not in man, that walketh so direct his steppes, Iere. 10. 23.
 mans heart may devise his way, but the Lord directeth his
 way.

To doe

Iohn 15.

Iere. 10. 23.

Iohn 15.

We may know (as in my Text) what to doe, but we, as of our
 selves are not able to doe according to our knowledge. There-
 fore sayth David, saying, not onely, Teach me the way of thy
 Statutes, and give mee understanding, but make me to goe in the path
 of thy Commandements. For wee are of our selves not onely
 blind, but lame; and God must teach us, not onely to know
 how to doe, Therefore saith David againe, Teach mee to doe
 thy will. We have that in us, which will be removed, hinder
 us from doing that which otherwise we should doe.

Psalm 119.

Psalm 119.

104

Gai. 5, 17 For the *Flesh* lusteth against the *Spirit*. So *thou* (saith Paul) ye can
Rō. 7, 19 not doe the things that ye would. So he himselte found it ; The
Isa. 26, 12 good that I would (saith hee) I doe not. If therefore ought to be
 done that is good ; It is God that worketh (as formerly is said) all
 our workes for us & in us.

3. To be-
 gin it.
Phil. 1, 6 3. To begin a good worke, is not from us (though wee pur-
 pole it) but from the Lord ; It is he that beginneth a good work
 in us,

4. To
 speake
 good.
Prō. 16, 1 4. To speake what wee have thought on and prepared, is also
 from the Lord, and not from us ; For so wise *Salomon* concerning
 them both : The preparation of the heart is man ; and the answer
 of the Tongue, is from the Lord ; And who (what minister especial-
 ly) findeth it not thus ?

5. To will
 it.
Phil. 2, 13 5. As wee cannot doe , or speake and utter ; so can
 wee not so much as will any thing truly and spiritually
 good, as not our owne Conversion or Salvation ; For it is God
 (saith Paul to the *Philippians*) which worketh in you both to will
 and to doe ; But of this more largely anon.

6. To ca-
 scue it.
Rom. 8, 7 6. How should man will that which is good, as of himselte,
 when he cannot so much as understand or perceive it ; For so
 we are taught : The naturall man receiveth not the thing of the
Spirit of God, for they are foolishnes unto him ; neither can he know
 them, because they are spiritually discerned ; Yea the carnall minde
 is enmity against God.

7. To
 thinke it.
2 Cor. 3,
5.
1 Cor. 3,
19, 20.
Psal. 94. 7. Lastly : Nay he cannot thinke any thing that is good ; So
 Paul : We are not sufficient of our selves to thinke any thing
 as of our selves, but our sufficiency is from God ; Yea mans best
 thoughts are vaine ; the wisdome of the World is foolishnes
 with God ; And, the Lord knoweth the thoughts of the wise that
 they are vaine.

All these put together : what is it that man is able as of him-
 selte to doe, without Gods speciall and effectuall grace , espe-
 cially in the matter of Conversion, Repentance, Faith, &c.

SECT. 17.

Now the reasons of this our inability to doe good, may partly be gathered and considered out of the foregoing discourse; ^{Reasons} where we may take notice: First of that *Ignorance* (that ill disposed Ignorance) which is in us all naturally; whereby Repen- ^{hereof.} ^{1. His} tance, Faith, with the power and life of Godlines, is accounted foolishnes to the naturall man; At which, being called to these; he scoffeth and mocketh. Hence it was that when *Hezekiah K.* of Judah sent out messengers with letters, to call those of Israel ^{2 Chron.} to turne againe unto the Lord; inviting by many faire and ^{30, 6, 7, 8} gracious promises; in the name and according to the Word of ^{9, 10.} the Lord; they laughed the messengers to scorn & mocked the.

And doe not too many now adayes in like manner scoffe & laugh at such Teachers as are most earnest with them to call them from their sinns to a new course of Life and wel doing? Though yet diverse of *Asher, Mamasseh, & Zebulon* humbled ^{Verf. 11.} themselves, and came to *Jerusalem*; But what? By their owne power? No; no otherwise then those of Judah humbled themselves; of whom with those others it is said, and added; that the hand (this notes the worke, yea and power) of God was to give them (that is all of them both of Judah and Asher, &c.) one heart, so doe the commandement of the King and of the Prin- ^{And 12.} ces, by the word of the Lord; But where was this backwardnes in others (whose hearts the Lord had not touched otherwise then by these common motives & exhortations used alike to them all) because their corruption (where speciall grace overcomes not) tells men now that God calls them to forsake their owne wayes which they have chosen, and so to deny their owne will and choyce, to forgoe their sweet sinnes, and so to undergoe such afflictions and reproach as commonly attends upon Godliness; and a stricter course of Sanctification; Yea the nature of Gods perswasions is such, as that for the most part they rather dissuade a naturall man; (left to himselfe) as, *whoſoever will come after me, let him deny himſelfe, and take up his croſſe & follow me.*

Marke 8 And, *whoſoever ſhall loſe his life for my ſake and the Goſpels, the ſame ſhall ſave it.* This to fleſhly; yea to naturall underſtanding, is almuch as if Chriſt ſhould have ſaid: *Fly from me.*

1. His un-
beleefe. 2. Secondly, to Ignorance, we may adde naturall unbeleefe, which makes us with *Adam* rather fly from God as from a conſuming Fire, then come to him by Faith, Repentance, and by a totall reſignation of our ſelves unto his will.

Heb. 12,
29. 3. His 3. But chiefly, when God doth informe our ignorance by his word, and alſo by it gives hope, & proclaimes a pardon freely to the penitent, and to ſuch as ſhall beleefe and become new men. Yet there is that naturall impotency in man, whereby he wants power (now ſince the Fall) to returne and doe any thing which is truly and ſpiritually good. Therefore ſaith God:

Ier. 13. Can the *Ethiopian* change his ſkin, or the *Leopard* his ſpots? 23 *then may yee alſo doe good that are accuſtomed* (or as it is in the Hebrew: taught) to doe evill. In a word, we are dead in ſinne,

The eſtat
of each
man be-
fore his
Conver-
ſion.

and by it; So that if we would know what our naturall eſtate is, before we by Gods ſpeciall grace be effectually called, the Scripture will plainly and fully tell us, vvhich calls us Servants „ of ſinne, *Rom. 6. 20.* And tells us: Wee are ſould under ſinne, „ *Ro. 7. 14.* That vvee are by nature the Children of Wrath, „ *Eph. 2. 3.* Conceived in ſinne, *Pſal. 51. 7.* That vvee drinke „ iniquitie as the fiſh doth vvater. *Iob 15. 16.* That our thoughts „ are onely and alivvayes evill. *Gen. 6. 5.* That our hearts are „ ſtony. *Ezek. 36. 26.* that it is perverſe and deceitfull above „ all things, and deſperately vvicked. *Ier. 17. 9.* that our carnall „ minde is enmity againſt God, and not ſubject to the Lawv of „ God, neither can bee. *Rom. 8. 7.* Yea that out of Chriſt vvee „ can doe nothing. *Iob. 15. 5.* And as is ſaid, (vvhich may include „ all) vvee are dead in treſpaſſes and ſinnes, *Eph. 2. 1.* Dead in „ ſinnes, and in the uncircumciſion of the fleſh. *Col. 2. 13.*

Now surely all these shew unto us, that mans ability and power of his owne free-will, especially in the businesse of his owne Salvation, is none at all. For if we be Servants of sinne, how can Libertie stand vvith this Servitude? If sould under the power of sinne, must not the Sonne onely make us free? If we be conceived in sinne naturally, then surely the remedy of sinne must be sought and found, not in nature, but vvithout it. If our thoughts and imaginations be vvholly and onely evill, can they at all reach and lead us to that vvhich is truly good. If our hearts be naturally stony hearts; Can they, foregoing admitt of the Seed of Gods Word, and prove fruitfull? Must they not be made both soft and good hearts before they keepe the Word, they heare, and bring forth Fruit vvith *Patience*? *Luke 8. 15.* If our hearts be deceitfull above all things, and desperately vvicked, vvhat soundnesse, sinceritie, or rectitude can be imagined in us naturally? If nature cannot submit it selfe to the Law of God, can it (thinke wee) as of it selfe either thinke or doe what is truly good? If out of Christ we can doe nothing, can any thinke that we can doe that vvhich is cheife of all, even returne againe to God? And if we be dead in sinne, what sense or motion can wee have, to doe any thing that is truly good?

*Shewing
how un-
able he is
to doe*

S E C T. 18,

Hence wee are taught humility, and not to glory in our selves, but onely in God; Yea hence wee see that man brings nothing to his owne Conversion, besides the bare facultie of Willing or nilling, which power if hee had not, hee should not bee so much as a man, but as a block or stock, incapable of Gods grace; But, when a man obeyes Gods call, the Spirit of God so mightily and powerfully perswades, that the will of man being elevated above it selfe, is both withdrawne from evill, and drawne to God and goodnesse, without any finall resistance.

*Use of
this im-
potence
to reach
us humi-
lity, so as
to Gods
power,
subduing
our Re-
bellion.*

As, when we are borne againe, this is not of blood, nor of the will of the flesh, nor of the will of man; but of God; (who worketh in us both to will and to doe.) So when God worketh, it is not left to mans power to use grace well, or to beleeve, Repent, and doe good or no; as if when God hath done all hee meaneth to doe, mans will is an equipage and even Ballance to move it selfe this wayes or that wayes, as it listeth; For so Gods grace should not be predominant; and the Conversion of the Elect should be meereely contingent;) but when God worketh the will, we cannot but will; It is not left to us to resist; For God especially in the worke of our Conversion, workes so powerfully, as that our naturall resistability, yea and that actual resistance which we make, doth not prevaile; neither doth alwayes actually resist; but at that time the will yeelds its consent. So that when we will actually that which is good, (supposing that God doth give us an ability to will) yet that willing is not from our selves.

Posse
ville.

It is true we (suppose in our Conversion) doe freely assent and will and yeeld to the motions of Gods grace; But the cheife question is not: whether the will doe freely yeeld and give assent to the first motion and attraction of grace; but whence is that free assent; not whether we will freely, but whence it is that we will freely; whether from our owne will, or from Gods effectual grace; It is man that formally willeth in every good worke, (yea and this his will it is which doth bring and draw out the formall act of willing,) but it is God that so effectually and powerfully moveth the will; that when he *Worketh*, then the will most certainly is wrought and brought into act. So saith S. Augustine: It is certaine that wee our selves doe will, when we will, but yet God maketh us wil that which is good.

Though we will freely, yet poorer & act are from him
See Doct: Ward; grat. discriminat. pag. 23. Worketh, Cerritudine causalitate
certum est non velle cum volumus. Sed ille facit ut vellemus bonum certum est nos facere cum facimus. Sed ille facit ut faciamus præbendo vires efficacissimas voluntati. Aug: de gratia, & lib: arbit. cap. 16.

And

And it is certaine, that it is wee our selves which doe any good when we doe it, but it is he that maketh us doe it, by giving us most effectually abilitie to our will; and it is wee that will, but God worketh in us to will; therefore wee worke, but it is God that worketh in us to worke, or the very act of working.

Wee must not thinke with some, that God gives onely a general and common grace; and by it gives to us power to worke it we will (though in some sense this may be true, seeing there is a certaine power which the will (where it is) rules, and which it commands; God denyes not the facultie of willing to the wickedest; which makes their condemnation the more just: For if they had not such a power so farre they could not have sinned; so that there is no man but may be good, or hath a power to be good, if he could will to be good;) But to thinke wee can will of our selves what is good is erroneous; so especially to will, as also not to will, or to will, and by willing to resist *de facto*, and indeed Gods grace.

S E C T. 18.

Gods grace then is more then a gentle perswasion, and commandment, giving us a power which we may use or not use at our pleasure; So that we may if we will, be redeemed, Believe, Repent, Persevere. No, God gives also the will it selfe, and his grace (at also his intention to save and redeeme) depends not upon condition, neither is suspended upon the contingent act of mans Faith and Will.

Grace hath its first act in the will it selfe, which therefore can not be resisted, because it first works in it the will not to resist; And surely, that can resist no more, from which is taken away the will to resist; thus to will is an effect of Grace, and not Grace an effect of the will not resisting. And thus God of unwilling makes us willing; Man doth not first will, and then God make him to will; for so we might runne back in infinitum. Infinitely.

To will then is a worke of Gods speciall and effectuall Grace and power, unto which his workes of Grace are

alcriferatur.

Aug. de prædestin. Santor. cap. 8.

Eph. 3, 20
2 Thes. 1, 11
 ascribed; He being able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in us; unto which power or effectuall grace not onely Faith it selfe and Conversion, but the fulfilling of it also is ascribed; For it is God that fulfillt all the good pleasure of his goodnesse, and the works of Faith with power.

Eph. 3, 20
2 Thes. 1, 11
 Now the power of Grace appeares in giving the act of faith, and the giving of the act of Faith, (especially if with all we consider the manner of giving it, and of Conversion; by which all resistance is subdued) proves the power of Grace; seeing the act is not presently given when it passe, or the power to beleieve if wee will, is given; yea thou we should grant that the inward and outward perswasion & fit object may carry a man to that which is good, and from that which is evill, (to approve and preferre the one before the other,) yet they carry him not to the doing of that which is good, or to the exercise of the act. God exerciseth his omnipotency in giving the act of Faith and Conversion; Therefore the Apostle tells us of the exceeding greatnes of his power to us-ward, who beleieve according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.

Eph. 1, 19
26.
 Here we heare of a power, of the greatnesse of his power, of the exceeding greatnesse of his power; yea of the might of his power. Whereof such as beleieve have an experimentall feeling and knowledge; it being no other power which raiseth up the Soule by a spirituall resurrection from the death of sinne by Faith; then that which raised our blessed Saviour in his body out of the grave; For the Apostle speakes there of a present effect, and not onely of Gods power in raising the dead.

2 Pet. 1, 3
Luke 11, 21, 22.
2 Pet. 5, 9
Eph. 6, 16
 This is that divine power, which gives unto us all things that pertaine to life and godlinelie. By this power of Christs grace, the strong man armed is overcome and disarmed, yea cast out; and so Peter would have us resist Satan, strong and steadfast in the Faith; this is that shield wherewith we shalbe able to quench all

the

the fiery darts of the wicked, and the Gospell in the power of
 ir, that is, the preaching of the Word together with the Sword
 of the Spirit, are the weapons of our warfarr, which are mighty
 through God to the pulling downe of strong holds, casting downe ima- 2 Cor. 10
 ginations, &c. By these weapons were vanquished and brought 4. 3.
 to the Faith: *Dionisius the Areopagite, Iustin the Philosopher,* Theophi-
and Martyr; Pantenus, and these who had used curious arts, last. Caje-
 who brought their books together, and burned them, the vallew tan. and
 of which amounted to fifty thousand peeces of silver, that is, to Anselme
 some eight hundred pounds of our money. in locum.
 A. 19.

And this doe many finde by comfortable experience, the
 power of Gods Word and grace converting them to God from
 such finnes as were very powerfull and strong in them; And
 from the power of Satan; In which regard the preaching of the
 Gospell is called, the power of God to salvation, to every one that
 beleeveth, though to them that persh it bee foolishnes; Yet unto
 us (saith Paul) that are saved it is the power of God; what us? the
 preaching of the Crosse; which was not (saith Paul againe) with
 the enticing words of mans wisdome, but in demonstration of the
 Spirit and of power; that your Faith should not stand in the wisdom
 of man, but in the power of God. And seing it is given to us not
 onely to beleieve on Christ, but also to suffer for his sake, not
 onely the Act of Faith, is the worke of Gods power, but also
 our actuall suffering with patience for our Faith; Hence Paul to
 Timothy: Be not ashamed of the Testimony of the Lord, nor of mee
 his prisoner, but be thou partaker of the affliction of the Gospell, ac-
 cording to the power of God. So hee prays that the Colossians
 might be strengthened with all might, according to (Gods) glorious
 power unto all patience and long suffering with joyfulness. Phil. 1, 29
 2 Tim. 1
 8.
 Col. 1, 11

S E C T. 20.

Now for conclusion of this point, if Faith, Repentance, and
 generally the Fruit of Christs death and passion bee onely Con-
 ditionall; if we will beleieve, if we will Repent; if we will apply the
 Fruit of Christs death unto our selves, then will these grosse
 absurdities (among many others) follow.

G

For

Four ab-
 surdities,
 issuing
 out of the
 Doctrine
 of cōmon
 grace.

1. For then first, the *Benefit we have by Christ*, shalbe as un-
Our Benefit by Christ *should be no more certaine then that which we lost in Adam.* taine as that we had in and by *Adam*, which wee lost when it
 was left to his keeping. Happinesse was set before him, and
 propounded to him with Condition (which was renewed to the
fewer in the giving of the morall Law) *doe this and live.* Yea
 God gave him (and us in him) power to have kept that Condi-
 tion; If hee would, but hee gave him not the power and grace
 that he should infallibly in very deed keepe the same; *Adam*
 (as we had in him power to stand or fall; yet power was never
 granted to him or any (by vertue of the first Covenant) to use

Bernard. againe if he or they did fall. But God now gives more grace,
 and workes in us the Conditions of his new Covenant, which
 consists chiefly (not in commandements) but his most gracious
 and free promises.

2. God *should be no more effectuall in good then Satan in evil.* Secondly, if Gods grace and the efficacy of it reach not fur-
 ther then to morall perswasion, (outwardly and inwardly) what
 doth God more towards the Conversion then the devill towards
 subversion of a sinner?

3. *Mans goodnesse should be more ascribed to himselfe then to God.* Thirdly, in the Conversion of a sinner, more should be a-
 scribed to nature then to grace; to mans will then to God; be-
 cause God (by common grace) onely moves, but man obeyes;
 Now no man is good in that barely, he is moved to his duty
 and admonished, but in that he obeyes the admonition, motive,
 or perswasion. And thus should man be good and doe good;
 (the Converted, have Faith, and continue in welldoing) especially
 because he so wills, not because God made him good, or gave
 him Faith and Repentance, &c. but onely because God admo-
 nished him that he should be good, and called upon him by pre-
 cepts, exhortations, and promises, to beleve and to be holy.

4. *Difference betweene the good and bad should bee made by man himselfe and by nature.* Lastly, hence also it would follow, that the difference be-
 tweene the good and the bad, betweene the Children of God
 and of this World, as suppose betweene *Peter* and *Judas*, should
 be wholly made from nature, Not from grace, because to use
 grace

grace aright, (that is, to yeeld consent, and to will our owne Conversion is from mans free-will, and that is from nature; and to grace should conferre, and afford no more to *Peter*, who converts, then to *Judas*, who remains unconverted; which is contrary to that of the Apostle, saying, and asking: *Who distinguisheth thee, or maketh thee differ from another?* And, *what hast thou that thou didst not receive?* Now if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor. 4. 7

This Text cuts the throat of free-will, and overthrowes the error of universall or common grace. For so might *Peter* boast and glory, and that justly with God; for if God by his common grace give onely a possibility to will, our owne Conversion or not, and mans will afford the act, or to be willing to convert, then grace grants no more to *Peter* then to *Judas*; and therefore *Peter* differenceth himselfe from *Judas*, (as all true Converts from others) by something of his owne, and proper to himselfe; for they differ not really by any grace of God, which they beforehand have received, wherewith they might freely worke and fight. And the converted should have just cause to glory in Gods

Co-operate with Gods grace, or not. For both receive the same grace in common, and a power to will their owne Conversion; So as that they may also vwill it; This grace being thus farre common, puts no difference betweene them. What doth it then? *Peter* vwill what *Judas* vwill not: Hee vwill make use of that common help afforded of God, and that out of his owne Liberty of vwill and pover of nature, *Judas* (having the same Liberty and power) vwill not; So that the difference between them is in the last place brought to that free *Co-operation*, and vworking, vvich each of them bath from his naturall power and imbred Liberty of vwill; So that it vwill invincibly followe that *Peter* may glory in Gods sight after this manner, as even a Popish Writer (handling this argument against the *Jesuites*) brings him in thus speaking: *Lora? give thee thanks that thou hast in mercy conferred unto mee supernaturall helpe; namely, so be able to will mine owne Conversion; but yet thou hast afforded the* Dr. Water
din Con-
sione de
gratia
discrimina-
tione.

Bannez. like and equall helpe unto Judas, my fellow-disciple; Howbeit I have added to that thou hast given me, that which by the supernaturall power thou didst not give me; namely, the will (actually) to convert; and whereas I received no more then he, yet I have done more then he, in as much as I now become justified, and hee remaines in his sinnes; Therefore I owe no more to thee and to thy grace then this Judas who is not Converted.

**Sic Augustin. de prædesti-
nat. San-
cti. cap. 5** Now, saith this Authour, and so say I, *Christian Earer* abhorre to heare this boasting; For it were pride in the highest so to thinke, and extream blasphemy so to speake. Hence we conclude, that Peter, and so all true Converts, doe receive from God, not onely a power to convert if they will, but the very good-will it selfe, whereby they consent and accept of grace offered; yea they receive not onely common grace, but that grace which eminently diffrence them from others; and that grace is from Gods prædestination.

S E C T. 21.

**It is fur-
ther
shewed
whence
mans
Conver-
sion is.**

**It is
from Gods
speciall
grace,
who re-
moves the
aforesaid
impedi-
ments.**

2 Tim. 2,

25. 4.

Our Ig-

norance.

Mat. 11,

25, 26, 27

If now we further take a view, and aske whence this power of thinking, conceiving, Willing, speaking, beginning, doing, and perfecting a good worke is (for such things are done as we see in the Faithfull, and in such as live and dye in the Faith and feare of God) the answer is readily given; It is (as not of our selves) from God and his effectually grace; for he it is that removes the first obstacle (spoken off) which is our naturall Ignorance, by revealing his will effectually to those that are his, giving them Repentance, to the acknowledgement of the Truth. Which effect, though to the Ministers and Teachers of the Truth (who know not before hand the effect of their ministry in regard especially of particular persons) it goe with a peradventure, yet in regard of God, and of those whom God hath given unto Christ, it is without all peradventure; and given according to Gods good pleasure; with speciall choyce to some, not all, and that by the free gift and gracious working of Christ, according to that of Christ himselfe: I thanke thee O Father, because thou hast hid

bid these things from the wise and prudent, and hath revealed them unto Babes : Even so Father, for so it seemed good in thy sight : All things are delivered to mee of my Father ; And no man knoweth the Sonne but the Father ; Neither knoweth any man the Father save the Sonne, and hee to whomsoever the Sonne will reveale him. See *Iohn. 6.*

45.

The *second Impediment*. (which was our naturall unbeliefe, making us fly from God) hee removes by giving his Sonne *Christ*, and offering himselfe propitious to us in him, thereby holding out the Goulden Scepter ; yea making us (who sometimes were farre off) nigh by the blood of *Christ*. *Our unbeliefe. Eph. 2, 13*

But thirdly and cheifely, hee takes away that naturall inability which is in us, by enabling and giving not onely power to Repent, *Beleeve*, and doe good, and to persevere therein, but the very Act of all these, (as is often noted) *Isa. 26. 12. Phill. 2. 13.* So that now *Paul*, who looking to his owne strength, could say for himselfe and others : Wee are not sufficient of our selves to thinke any thing as of our selves, yet elsewhere can say : I can doe all things through *Christ* which strengtheneth mee ; And our sufficiency is from God. *Our naturall inability. 2 Cor. 3, 5. Phil. 4, 13*

Now this sufficient grace of God, is his efficient or effectuall grace, as is proved. In which regard the worke of Gods grace and spirit in Scripture is called a Creation, *Psal. 51. 12. Eph. 2. 10.* Viuification, *Eph. 2. 5.* Regeneration, *Ioh. 3. 5.* Renovation, *Eph. 4. 23.* The taking away of the stony heart and giving a heart of Flesh. *Ezek. 36. 26.* Conversion *Jer. 31. 18.* A Drawing. *Ioh. 6. 44.* A pulling a man out of the Kingdome of Darkenesse, into the Kingdome of Light. *Coll. 1. 13. 1 Peter 2. 9. Acts 26. 18.* A working of the will and deede. *Phill. 2. 13.* A writing of the Law in the heart. *Ier. 31. 33.* In a word : A raising from the dead. *Iohn. 5. 25. Eph. 2. 5.* *Which worke of God is diversly called in Scripture*

Therefore all this grace and power is from God, and not from us; For, *who can make or Create himselfe?* Or who can raise himselfe from death by his owne power?

what may
be ascri-
bed to
us, what
must be
ascribed
to God.

No quoad
radicem
agendi
sed ver-
minum.

Objection: Yea, but wee are not wholly dead, but have some free will. *Answer:* Wee indeed will freely what wee will, but wee cannot attaine to will that which is sauingly good; Our Will is not corrupt or dead, in regard of the roote and beginning of such actions as are within its reach and power, but in regard of the *Terms* or *Object*: So that though it hath some Libertie in things within the Compasse of reason, yet it can no more reach to its owne Conversion, or to doe things truly and Spiritually good, as of it selfe, then the thing created to its owne Creation, or then the Child that is borne to its owne begetting, or then *Lazarus* did to the raising of himselfe from death.

This Worke (especially of Conversion and Faith) as wee haue heard, is ascribed to the same power which raised Christ from the dead, *Eph. 1. 19. 26.* And it is said by Christ: *No man can come unto me, except the Father, which hath sent mee, draw him: And I will raise him up at the last day.* Noting that both these require the same power, and that wee are as unable to doe the one, or to come to Christ, as the other; namely, to raise our selues from the dead; As then it was Gods power, and it onely which did at first Create the World by his Word, which was operative, whereby God said: *Let there be Light, & there was Light, &c.* So it must be, and is the same mighty power, which by his word begetteth us, and createth us anew; Yea a greater power seemes to be required; because in our Creation nothing resisted, whereas in our reparation and new Creation our wicked wills resist and withstands as much as in them lyeth, so that Gods power appeareth in subduing and raking away this evill disposition of our wills, making us of unwilling and rebellious, most willing and obsequious.

The grace then afforded us, (which is as *S. Augustin* calls it,
the

the grace of God by Iesus Christ,) is not onely a monitory grace, or whereby (whether outwardly or inwardly) hee would perswade us (for this is not enough, unlesse God first create in us spirituall Life, whereby we may heare and yeeld to his perswasions : For where there is no Life, perswasion can take no place, no more then if *Cicero* with his eloquence should seeke to move the affections of a dead man;) neither is it a common universall grace, assisting all and each alike; but it is such a grace as gives to the Soule a spirituall and divine being, which is to the Soule as health to the body, (yea more,) and which hath mans Liberty under the power of it, so as to make use of it, and to rule in mans will as it pleaseth, without offering any violence thereunto, and without prejudicing the Liberty of it, or its free manner of working. In a word, this grace is that which first workes this good will, and then workes by it. It is that inward moving, and effectuall grace, which is both *preueniens quam uelimus* & *subsequens ne frustra uelimus*; That is, it both prevents whereby we will, and it followes us (and accompanieth us continually) that we will not in vaine; (or that we fall not away from our stedfastness;) This is also the Doctrine of our Church in the tenth *Article*, which tells us, we cannot turne and prepare our selves by our naturall strength and good workes to Faith and calling upon God, & that we have no power to doe good works pleasant and acceptable to God, without the grace of God preventing us, that we may haue a good will, & working in us when we haue that good will.

S E C T. 23.

This Doctrine (beeing the very plaine and evident truth of *Use here* God as wee haue seene) both lets us see what our duetie is towards him, as also what is the immutability of his counsell and good purpose to us.

1. We are hence taught to giue all glory unto God, and not to glory in our selues; and for ever to remember that of the *Hence we learn to give all* *Apostle, glory to* God, and not to our selves,

1 Cor. 4. 6, 7. Apostle, that wee learne not to thinke (of others or of our selves) aboue that which is written, that no one of yee (saith hee) bee puffed up one against another, and, *what hast thou that thou hast not receiued; Now if thou didst receiue it, why dost thou glory, as if thou hadst not receiued it?* Let God then haue all the glory of that grace and goodnesse whereby thou differest from another; for it is hee who hath praedestinated us, unto the adoption of Children, by Iesus Christ, to himselfe, according to the good pleasure of his will; *To the Praise of the glory of his grace, &c.* But in such case, let us with the Psalmist in another case, say, and that from the heart: *Not unto us O Lord, not unto us, but to thy name give glory.*

Thus to doe is truly Christian; For God hath so (according to his eternall Counsell) disposed of all things here below, that no flesh should glory in his presence. Let him that glorieth, glory in this, saith the Lord, that hee understandeth and knoweth mee, that I am the Lord that exerciseth loving kindnesse, &c. The Law of Faith excludes all boasting in our selves: otherwise if we will bring ought of our owne, we may reioyce and glory but not before God. Let us then leaue all glorying to the prophane Heathen, who indeed, wholly ignorant of Gods grace, haue avouched, that wee truly and justly may glory in our vertue; Which say they, wee would neuer doe if it were the giuft of God, and not a thing of our owne; And saith another, it is one principall steppe to happinesse, for a man to admire himselfe, that is, to doate upon his owne excellency.

Cicero de nat. Deorum, lib. 9. Seneca de vita Beata, C. 8. Popish. Let us then giue glory to God, and depend wholly upon him, and on his grace. Papists (not to say others) wilbe as little beholding to Gods grace as may be. where they imagine their owne will and naturall strength to be sufficient, there they thinke not the giuft of speciall grace to be so necessary: they thinke it needfull to make us to doe good dueties, more easily and readily;

Bellarmin. de gratia, lib. 5. ly; So that to overcome tentations, that no sinne be committed, &c. they doe not alwayes require Gods speciall helpe, that is inter-
nall

nall illumination, and supernaturall motion, but any helpe whatsoever; But what avails it to be a Christian if this bee so? The Heathen indeed thinke they may come to happinesse, and avoyd all sinnen, by the good Husbanding of their owne Freewill; and therefore flatter themselves, saying, it is enough that they pray to *Jupiter*, for long Life and riches; As for a good minde and vertue they would give that to themselves, (& so not be beholding to *Jupiter* for it,) for one flattered a great man, saying: The Gods grant thee long life, for as other things thou wilt give them to thy selfe.

Horac.
Ep. 18.
Lib. 1.

Now these are no Poeticall flourishes, but agreeable to the Doctrine & most serious meditations of their best Philosophers; seeing great *Aristotle*, the Master of morality tells us, that both vertue and vice are in our power, or else we were neither to bee praised for welldoing, nor dispraised for ill-doing; and that every man is the forger of his owne Fortune. Hence *Seneca* is angry with those that trouble the Gods with their prayers, that they might be happy; Yea he tells us moreover, that in some respect man hath the advantage of God himselfe, seeing God is happy by the benefit of nature, but man is happy by his owne good Husbanding; That is, God is happy, and cannot bee otherwise; Hee is happy of necessity, but a good man is so by his owne Election and choyce. (which by the way we see from whose force we receive these Doctrines, which dayly doe so magnify mans power, against Gods grace, even from *Philosophers* and Poets) hereunto adde what I reade concerning one *Baroosba* a Jew, who would make himselfe Christ (though it were forty Yeares after the destruction of the *Second Temple*;) and who having gathered a hundred thousand men about him, did so trust to their invincible strength, as that hee did cutt off one of each of their fingers; and going to Battell hee was wont to say: Help us not thou Lord of the World, seeing thou hast forsaken us, &c.

*Dij tibi
dent an-
nos, arenā
cetera
sumem
sint modo
virtuti
tempora
longa tue
Ovid. lib.
2. de p̄to
Eleg. 1.
ad Ier-
manie.
Aristot.
in Etbic.
Senec.
Ep. 38.
Epist. 5.
Iewish.
Morn. de
veritate
religion.
Christ.
c. 29.*

Profane.

H

Answer.

Answerable to which arrogancy is that of the Great Turke of late, who attempting against Poland, presumed even without Gods assent, that they were able to destroy that Nation; for when the cheife *Muphy*, at the instance of *Scander Basha*, Generall against the Polonians, appointed solemne prayers in their *Meschuis*, for the good successe of his Army; the Great Turke did forbid them; saying, that without any ayde from God, they were able by their owne forces to destroy the Polonians; as was intimated to our late Sovereigne of famous and happy Memorie King James by the Count *George. Ossolinski* Ambassadour of the King of Poland, in his *Oration* to him.

See from these Examples what a height of pride men, who admire themselves, and trust in their owne strength, may attaine unto; Even to thinke themselves, if not in whole, yet in part sufficient without God; every one carries an Idol in his heart, which is a mans owne selfe, whom he (est to himselfe) would set up against God himselfe lesse or more.

To conclude this application, we see how justly *S. Austin* of old, and wee now may challenge the enemies of Gods grace, with manifest dishonour done unto God, and monstrous pride, which appears frō hence; because in very deed, such can neither pray aright, nor give thanks unto God for many good things; For saith *S. Austin*, what is more foolish then to pray for that which I have in mine owne power. And so may I say to our owne Masters; what is that which I am to begge and aske of God? Is it sufficient grace? Nay they will tell mee, I enjoy that already, by Covenant (in Baptisme, in which is given to each sufficient grace to serve God if they will) and this I have with such Hypocrites as never begge it. Is it then the good use of that grace? But this I can draw into A& by mine owne endeavour, out of the imbred indifferencie of mine owne free-will. Now who I pray you can seriously begge that of another, which hee hath and possesseth already? Yea or how can any be truly thankfull for that which hee hath not so much received

Such can
neither
pray ar-
right.

August.
de nat. &
gratia
c. 18.

Dr. Prid.
lect. 4.

Nor bee
truly
thankfull.

ceived as given and himselfe afforded? How can wee glorify God by offering him praise when wee ascribe (though but in part and in the second place) the praise and power of well-doing to our selves? Let them see to it who will have Gods grace in mans Conversion to be common, universall, and such as they also partake truly off; yea and as effectually, who remaine unconverted.

S E C T. 24.

Secondly, the aforelaid Doctrine lets us see the immutability of Gods good purpose, manifested by his promises towards those that are his; And so (to our unspeakable comfort) armes us against all doubts and conceits of our owne unworthines, inability, frailty, and readinesse to fall from grace, for as the firmnes of his promises and grace prevents our pride, so for the firmnes of his purpose, and most certaine, powerfull, and independent performance, of his promises should prevent our feares. For Gods purpose according to Election, doth and will stand, not of our workes (or of any thing or power in man) but of him that calleth. Though then Gods promises of Life and Salvation doe in Scripture runne with Condition, and so are made generally to all in the Church, that none may have just cause to complain or blame God, but themselves if they attain not to life; Yet the performance of the Condition, and consequently the thing promised are made (in regard of the Elect) to depend upon Gods most free grace and power; and so the effects of Gods grace and love are in us but the free grace and favour and love it selfe, together with the power, working these are in God, and therefore are immutable, and consequently our happy estate, and our Salvation which depends not on our selves, but on these, is infinitely more safe, being thus in God, then it could be in us, our Justification, Faith, and Sanctification and Perseverance, and so our Salvation, should bee most mutable if they depended of our selves, (so that we may give such men leave to hold a falling away from grace, who make it to depend on themselves, on their

Vs. second is to comfort us from the immutability of gods purpose & promises.

Rom. 9.11

On which and not on our selves his grace and our salvation depends.

owne acceptation or rejection,) but blessed bee God! who hath undertaken for these also, and will accordingly as he hath most absolutely promised, so effectually worke in us, whatsoever he hath promised.

If any should aske concerning the World, why it continueth so long? Why the Sunne doth constantly rise and sett night and day? Why the Seasons of the yeare doe so constantly succeed one another? The answer is, that the wisdom, power, and providence, by which the World is governed, is not in the Creatures themselves, neither depends on them, either Angels or Men, but on the immutable God, else all things would soone fall into confusion and ruine; even so is it in this busines here of mans Salvation (so often mentioned) Happy then are wee, and most safe, if in matters of this nature we (not neglecting the meanes) doe ascribe nothing to our selves but all to God. It is most dangerous to ascribe too little to the grace of God; (saith a wise and Learned Prelat;) for then we robbe him of his glory. But if we ascribe too little to our selves, there is no danger; for whatsoever we take from our selves, it cannot hinder us from being true

*Feliciores
vivimus
si totum
Deo da-
mus, &c.
August.*

*To as-
cribe all
to God
the safest.*

Christians; But if we ascribe that to the strength of our owne nature, which is the proper worke of grace, then doe we blemish Gods glory.

S E C T. 25.

*To what
end then
are Gods
precepts
& exhor-
tations?*

*The need
fulness of
this que-
stion.*

There remains yet one maine question, and doubt to be resolved, and so wee will conclude: If things be thus, why then doth God command and exhort us to that which is not in our power to performe? This question is not needlesse, seeing from such exhortations and commands in Scripture: 1. Common Christians doe gather a possibility in us to keepe all Gods commandments. 2. The *Lutherans* and others would conclude universall grace, and the like possibility, to doe or not to doe the things commanded and exhorted unto, seeing such commands and exhortations are made to all, (especially in the Church,) in common to doe good and bad, 3. Both they in parr, and cheifely

Papists would hence establish (besides the other) freedome of will, which we hitherto hold overthrowen.

In answer then in particular to the doubt propounded: Three things; first we must not now measure our owne strength by Gods commandments, so much wee may and must learne out of Scripture; God commands us to love him, saying: *Thou shalt love the Lord thy God with all thy heart and with all thy soule, and with all thy minde.* So also *Deut. 6. 5.* Yet the same Lord tells us also, that hee himselfe must first *circumcise our hearts to love him; commāding* Saying by *Moses: The Lord thy God will Circumcise thine heart, & mens. the heart of thy Seed, to love the Lord thy God with all thine heart & with all thy soule, that thou mayst live.* And to the like effect all these places named, concerning Faith, remission of sin, Repentance, new obedience, *Perseverance*, yea and *humility*; all which God requires at our hands, yea and exhorts us unto; yet as we have said we worke not these, but God by his effectuall grace, and according to his promise, worketh them in us. So to specify it, and to shew it in some of these more expressly. Christ saith: *Come unto me all ye that labour;* yet the same mouth saith: *No man can come unto me, except the Father which hath sent me draw him.* So God bids us turne: *Turne ye even unto me with all your heart, &c.* Yet saith Ephraim: *Turne thou me, & I shalbe turned.* And the Church, *Lament. 5. 21.* *Turne thou us unto thee O Lord, and we shall be turned;* And in very deed we cannot *suspirare*: sigh for sin, unlesse God doe first *inspirare*, inspire and breath it in, *Rom. 8. 26.* God must cause his winde to blow, (and breath into us the Spirit of Life) before these waters (of repentant teares) doe flow. So againe: *Learn to doe well. Isa. 1. 17. and Ia. 2. 12.* So doe as they, &c. And here: *Happy are ye if ye doe them.* And yet saith our Saviour Christ: *Without me ye can doe nothing.* And so for knowledge David speaketh thus: *And thou Solomon my Son, know thou the God of thy Father. &c.* And here: *If we know these things, &c.* And yet saith Christ: *No man knoweth the Father save the son, and he to whomsoever the Son will reveale him.* And *John 6. 46.*

The an^r
swer,

1. Our
strength

now is
not to be

measured
by Gods

commāds

Mat. 22,
37.

Deu. 30, 6

Mar. 11,

28,
Joel. 2, 12

Ier. 31, 18

Psal. 147,

18.

1 Chro.
28, 9.

Mat. 11,
27.

S E C T. 26.

2. Gods
precepts
& exhortations
grounded
on his
promisc.
1 Thes. 5.
23, 24.
Phil. 2.
12.

Secondly, such Exhortations and Precepts have their Foundation and ground, not on our naturall power, but on Gods promises, as is said, and on the new Covenant. So, the very God of peace sanctify you wholly; and I pray God, your whole soule and spirit and body, be preserved blamelesse unto the coming of our Lord Iesus Christ; Then it followes: Faithfull is he that calleth you, who will also doe it. So, worke out your Salvation with feare and trembling; For it is God that worketh in you both to will and to doe of his good pleasure. So, Wash yee, make yee cleane, saith God by Isa. 1. 16. his Prophet *Isa*: But by his Prophet Ezekiel: I will sprinkle Gen. 17. 1 cleane Water upon you, and yee shalbe cleane; and I will cleanse Ezek. 36, you. So, walke before me, and be thou perfect. And, I will cause Rom. 6, you to walke in my Statutes. Lastly, Let not sinne reigne in your 12, 14. mortall bodies. And, sinne shall not reigne or have Dominion over you, &c. Rom. 6. 12. 14.

S E C T. 27.

These exhortations
are not
yet in
vaine; 1.
Not in
regard of
the Reprobate,
who thus
are told
what they
should
have done
Luke 12,
47.

Thirdly, and lastly: I say, that yet such Exhortations and Commandments are not in vaine, but serve for very good ends, and that both in regard of the reprobate and Elect.

1. The reprobate, are hence put in minde what they should doe, or should have done, and what once they had power to have done.

Secondly, they are left without excuse, as knowing Gods will, but not doing it; and Gods justice is thus made more manifest in their condemnation, they cannot say they now perish for want of meanes, but because they are awanting to the meanes. Such commands then are not in vaine, though the thing commanded be not performed; For God hath other ends, (which he is not bound to make knowne to us) why he commands such things.

2. They God sends Moses to Pharaoh, bidding him, say unto him: Let my people goe, that they may serve mee; Which was often repeated, yet the event shewed that the secret pleasure and purpose of God was, that he should not let them goe; yea God also told

as was
Pharaoh.
Exod. 8, 1

told Moses so much, saying: *Pharaoh shall not hearken unto you,* Exod. 11
 (and a reason is given,) *that my wonders may be multiplied in the* 10.
Land of Egypt. (And see Rom. 9. 17. and Exod. 9. 16.) And thus
 it is added: *And the Lord hardened Pharaohs heart, so that he*
would not let the Children of Israel goe out of his Land.

Now though Pharaoh (as others like now) stood bound to And the
 obey this Commandement, yet Gods cheife herein was not Pha- Comand-
 raohs obedience, but to convince him of Rebellion and hardnes ment in
 of heart; and so according to Gods intention it was properly a regard of
 commandement of Conviction, so I may say as I said Divines God is not
 have said before mee; Gods Word in the ministry of it, where in vaine.
 the command is given to all to Repent and Believe, is not to
 delude men, though grace be not given to all so to doe; That
 Commandement, though it should of all in duty be obeyed,
 and though in the intent of the minister (who is to preach Faith
 and Repentance, and to call them thereunto, even those 2 Tim. 2;
 that oppose themselves) it have onely one end; namely, the 25.
 Salvation of those he preaches unto, (yet as the event makes it
 plaine, by which God declares at length what his purpose was)
 in the intencion and counsell it hath diverse ends; In them that
 are ordained to eternall Life it is a precept of obedience, be-
 cause God will enable them to doe that which he commandeth
 In the rest, it is a commandement of tryall or conviction; that to
 unbelievers, their sin might be discovered, and all excuse cut off.
 Thus when the precept is given to believe, but not the grace of
 Faith, God doth not delude, but reprove and convince men of
 unbeliefe, and that in his justice. So that from such Exhorta-
 tions made in common to all, wee may not conclude, that God
 hath the same and alike good minde and intent to save
 all.

Object: Though God thus should attaine his end, and so in Yet God
 regard of him the Commandement should not be in vaine; Yet is not un-
 should not this favour of great injustice and crueltie, to require just in so
 a thing impossible to man left to himselfe? doing.

I an-

Why?

- 1.
- 2.
- 3.
- 4.

7 answer: True, if God not given man power & a possibility.
 2. If Man had not willingly disabled himselfe; and drawne it upon himselfe. by his owne fault. 3. If man should now by grace aske (as hee should) this ability to obey God, and to acknowledge his owne impotency, and bewaile it. Yea 4. If God were more bound to give it without asking; for man was at first made according to the image of God, and had power sufficient given him, to have done whatsoever God should at any time have required of him. So that if man through his owne default hath lost this power to obey God, yet God hath not lost his right to require his obedience, which hee may justly doe, though he know man unable to discharge it. He may require it of a proud sinner to convince him, and to leave him without excuse, as a man may require, and call for a debt of a great value, which the debtor (falling into decay through his owne ryotousnes and carelesnesse) cannot now repay, especially if the debtour carry himselfe insolently and malepartly against the Creditour (such as men doe against God,) who may thus stoppe his mouth, and put him to silence, yea to shame. But seeing they, in sense of their owne inability, doe not aske the grace and power from God, God is not bound to give it unto them.

*They are
shew re-
strained,
and the
godly live
more
peaceably
by them.*

3. These Exhortations and precepts (unto which are annexed curses and punishments upon disobedience) are to restrain their naturall corruption (as in *Herod*) which else would breake out unto all outrage; So that there would be no living for the Godly in the World, if the feare of punishments upon their disobedience did not restraints the wicked. Or howsoever, God 4. (in his justice) may doe this for the increafe of their sinne, their further hardning, and just Condemnation, as *Iſa. 6. 9. 10.* *Hear ye, but understand not; and make the heart of the people fast.*

S E C T. 28.

*Such pre-
cepts are
not in*

Secondly, the Elect may be considered first as unconverted;
 And first then, such Exhortations and Commands are not in vaine;

vaine, inasmuch: 1. As they prove to be the means of their Conversion; whilst seeing hereby, and finding (upon trials) ^{in regard of} their own impotency to doe the thing required, and consequent ^{the Effect} ly their misery if the things be not done, they are forced to fly out of themselves, to seeke helpe where helpe may be had, and that is by Christ (who is also preached and offered to such as thus groaning under their owne burthen seeke and come to him for ease, *Mat. 11. 28.* *Come unto me all ye that labour and are heavy laden, &c.*) thus the Law is said to bee our Schoole-master to Christ, seeing it proves a preparation to Conversion, by accident, yet by Gods singular providence towards his elect ones, who in manner are forced to acknowledge their owne unrighteousnesse and impotency to despaire of themselves, and to seeke righteousness and life in Christ, the redeemer by Faith, according to that: *If there had beene a Law given, which could have given life, verily righteousness should have beene by the Law, and so. But the Scripture hath concluded all under sinne, that the promise by Faith of Iesus Christ might be given, to them that believe.*

This then teacheth them what especially to beg at Gods hand, namely, the renewing of their nature by his power; Yea and stirreth them up to beg the same, to pray for grace, and to use all good meanes besides, as the Word and Sacraments whereby they might attaine to saving and effectuall Grace.

But God bids his people turne unto him , saying : * *Turne* Exck. 33. *ye, turne ye from your evil wayes, for why will ye dye Oh house of* 11. *Israell ? And they pray to him now (sensible of their owne inabi-* L^a 5. 21. *lity,) saying: Turne thou us Oh Lord , and we shalbe turned.* Heb. 12. 1 *Let us runne, saith the Apostle , with patience the race that is set* 1 Cor. 9. 24. *before us : And, so runne that ye may obtaine; Now the affec-* Psal. 119. 32. *tions of Gods people is expresse of that in David : I will runne* 32. *the way of thy Commandements when thou shalt enlarge my heart;* Cant. 1. 4 *And by that of the Church : Draw mee , and we will runne after* *thee.*

J

Thus

Psalm 119
41. Thus againe **David** speaking to God: *Thou hast commanded me to keep thy precepts diligently.* (It seems then it is in our power I sto due; No, therefore he knowing his owne impotency, flies to God, by prayer, saying:) *O that my way were directed to keepe thy statutes;* And thus the Imperative in Scripture doth not begett the Potentiall; but onely the optative.

De Deo
miho. Hence; **S. Austin.** *Lord give mee power to do what thou*
commandest, then command and require of mee what thou pleasest,
good ju *and thou shalt not require in vaine.* And accordingly it may bee
boe *noted*, that there is not any thing required of us in all Gods
in, C *commandements, both Legall and Evangelicall, but for the effect*
frustra in *of it, wee are directed, enjoyned, and called upon to seeke the*
debat, Ang *same of God by prayer; in some or other of the petitions of the*
de bono *Lords prayer; as might be at large declared; and as I tell where*
persever. *have shewed; So that if God required our obedience, as every*
4.20. *where he doth both for matter and manner, saying: So shall ye,*

Iam. 2. 12 *ye, and so doe yee.* &c. And here: *Happy are yee if yee doe them.*

Psalm 143 *This should but stirre us up to pray, as in the Lords prayer: Thy*
10. *will be done in Earth as it is in Heaven; and as David prayeth:*

Teach me to doe thy will, for thou art my God. Wee may then very truly say, that for God thus to require of us things to us impossible, is a very great Benefit; because it is the way for us to attaine to a possibility and power to doe what God commands.

2. Are in-
deed con-
verted.

S E C T. 29.

And this now is secondly to be considered, that by such Exhortations and Commands the Elect are indeed converted. Seeing these are Sanctified of God as meanes to this end, and as instruments by which the Holy Ghost renewes the will, and doth convert it; for by the meanes of such his precepts and Exhortations the Holy Ghost useth to shew forth its power in the Conversion of sinners. With his Commandements and Exhortations God toucheth the heart, and openeth it, to attend, to receive the Word, and to obey it, as in those converts, **Act. 2. 27.** and in **Lydia**

Heb. 4. 12

Lydia, Act. 16. 14. Yes with his Word (which is operative) hee gives grace, strength, and power, and himselfe performs that which he requires. As when Peter said to the Lame man: Rise up and walke; Immediately his feet and ancle bones recovered strength, and hee leaping up stood and walked, &c. But by whose power? His owne? Nay, not by the power of Peter, much lesse by his owne power: But onely by the name and power of Iesus, who wrought with Peters Word: Thus Christ cryed to Lazarus, who had bene dead foure dayes, saying: Lazarus come forth. But what power had dead Lazarus so to doe? Yet Lazarus, even he that was dead, came forth, &c. Hee arose from the dead (as we shall all doe hereafter,) but not by his owne power, but Christs. Yet the rising is ascribed unto him, though the power by which he arose was onely Christs. So we are taught to preach and speake even to such as are dead in sinne; and to say to them: Awake thou that sleepest, and arise from the dead. And yet though Eph. 5. 14 they be dead, our exhortation is not in vaine, where it pleaseth God to make it effectuall (whose Spirit as the winde, bloweth and worketh where it will, in every one that is borne of God, Job. 3. 8.) and Christ gives unto them Light and Life.

This at once shewes that such precepts and exhortations doe neither imply any power in us, now as of our selves, to Convert, Repent, and to Believe, and doe well; neither (though wee are said to Convert, Repent, and Believe) are they in vaine, seeing though God require that which is impossible to us, yet he gives the power to us, to doe that which he requires; namely, to Repent and Believe, and to obey; this he doth in part here, and will fully finish and perfect in his good time hereafter.

blow it out, bearing S E C T. 30.

But now, lastly, let us consider, the Elect as thus already converted, and then such precepts & admonitions are not in vaine; For now having received a new Life, they are thus putt in minde to stirre up (as one would doe fire) Gods grace in them; which without such Exhortations, like a weak fire under greene

Unconverted, who are putt in minde to stirre up grace in them.

wood 2 Tim. 1. 6.

wood would soone decay; And to worke out their Salvation with feare and trembling, that is, with much humilily, and with as little selfe confidence.

2. To seek after perfection, and to bee thankfull. 2. They are thus admonished to seeke after perfection, to seeke to Christ, still for their preservation and perseverance; And to consider what Christ hath done for them, that so they might be more thankfull and carefull, by all holy and good endeavours, to doe and performe what God on their parts doth and may justly require by way of requitall at their hands.

Such Exhortations then to them doe helpe to keepe in his Heavenly fire; For God preserves them by such meanes, who otherwise of themselves are ready to depart from, yea and to fall from grace received.

Hebr. 3, 12, 13. Therefore is that *Caveat*, take heed Brethren, least there bee in any of you an evill heart of unbeliefe, in departing from the living God: But exhort one another dazly, while it is called to day, least any of you be hardened through the deceitfulness of sinne. Thus also

2 Cor. 6, 1. doth Paul & Timothy exhort the Corinthians, saying: We beseech you, that ye receive not the Word in vain. Such exhortations are not to insinuate that men may or shall at least fall from the grace of predestination, or from that grace of Gods effectuall calling, which proceeds from God, and comes to us by way of Gods eternall purpose; for this is most constant and unchangeable; *Rom. 11. 29.* But least they fall away, God preserves them by such exhortations (his owne and others) as by the meanes of their safety.

And God may justly require of these whom he hath once effectually called and quickned by grace, the right use and employments of such Talents as they have received. Yea it would now bee greater shame to them, if being made strong, and furnished with Spirituall Weapons, they should not resist Satan, sinne, and temptation, but suffer the Theefe to robbe, and spoyle them of their grace;

SECT. 31.

To conclude all these Exhortations and Commands, though they be not in our owne power to doe and keepe accordingly, yet we see they are not in vaine, but have their speciall use many wayes, yea we are by no meanes to neglect them, unlesse we will neglect our owne Salvation. Though the power bee Gods, yet the dutie is ours; And God promising his power, requires yet of us our endeavours; Therefore saith hee: *Labour or worke not for the meate that perisheth, but for that which endureth to everlasting Life; which the Sonne of Man. shall give unto you.* Though the Sonne will give it us, yet not without our labour: *Workes out your salvation; For it is God that worketh in you, &c.* Though it be God that works, yea and will worke in us, yet we must not neglect to worke.

As wee Ministers must labour and cast in our Netts, yea bee patient though of a long time we catch nothing, in meeknesse instructing those that oppole themselves, (expecting if God peradventure will give them repentance, to the acknowledging of the Truth; and must rest assured, that wee bring glory to God, even in those that perish, and that power which we preach in and by the Gospell, (whereof they judge themselves unworthy,) shall returne to us againe, and our worke still bee with the Lord.)

So all generally are hence taught to depend on the publicke ministry, & on the Word of Exhortation, seing God Counsellis us not, but gently drawes us; and neither to expect that God by *Enthusiasme* and immediate revelation without the Word should inspire us, or yet so farre presume on Gods decree of our prædetermination of us (either the one way or the other) as either to expect and hope to attaine eternall Life, (being the end) without a carefull, conscionable, and constant use of the Meanes, or yet to despaire of attaining unto Life, if wee with any good conscience doe use the Meanes.

S E C T. 32

The certainty of
God's election
and of God's
grace
should
be our
diligence
to all good
duties.

The consideration of our Election, whether we have the knowledge of it or no, and the certaine and infallible performance of all Gods promises (which we have so fully proved) should whett our diligence to all good duties, teaching us to labour earnestly for Faith and all other saving graces, which as they are the means of our Salvation, so are they the evidence of our Election: As we are chosen to Salvation (and constrained) through sanctification of the Spirit and beleeve of the Truth; So are we to give all diligence to make our calling and Election sure: For saith S. Peter, if ye doe these things, ye shall never fall: As Faith and Repentance, and like graces are blessings, in regard of God, and so doe befall the Elect, most certainly; where of also hee gives them assurance, by his most free and absolute promises, and by his Covenant of Grace. So are they (most of them at least) duties, in regard of us, being required of all (living especially in the Church) and such as from which none may exempt themselves.

1. Such as
know
their election,
must
not neglect
the
means.

Though we should know our selves to be elected to life, yet we are by no means to neglect the means of Life; as hearing of the word Faith, Repentance, prayer, perseverance, &c. Seeing God hath a well fore-ordained us to the means as to the end, to the end as well as to life; yea to life by these means; So that if any will neglect the means, let him never look to attaine the end. So that I avow it, and say, that if it were possible that the Elect should not be sanctified, should not beleeve, or not use the means (being called to the use of them) upon that supposal they should never attaine to life, but perish eternally. So Paul concluded in a like case; He was assured of safety for himselfe, and those that sailed with him; yet said he most truly, except ye take the matters abide in the ship, and so use the means of safety appointed of God, ye cannot be saved. See 1 Cor. 12. 22. 24. 25. with verses 30. 31. Therefore say I to such; Follow peace and holiness, which are the means which no man shall see the Lord. And, except ye repent, ye shall

Hebr. 12.
14.
Luke 13.
3.
Ioh. 3. 24

all like these pharise; And if ye believe on Christ, I am
 the, ye shall also be his friends, and the Father will love the Sonne;
 shall see Life. Joh. 3. 36

On the other hand, let not the wickedest that truly repent &
 beleve, despaire of Life; Let them doe well; and they most un-
 doubtedly shall have well; God himselfe could say to Cain,
 whom yet he knew to be a reprobate: if thou dost well, thou
 shalt not be accepted? And as I truly may say to all (one and an-
 other) as our Saviour in my Text: If ye know these things, hap-
 py are ye if ye doe them. Exclade not thou thy selfe, & Gods
 Word will not exclude thee; doe thou thy duty, and attend to
 the Word; (as for Gods secret Counsell medle not with it, nei-
 ther search into it, and I am sure God hath not revealed to any
 in particular aforehand, that they are reprobates) and fly to
 God, though he seeme an enemy unto thee; at least put it to this
 adventure, and say to God as the Lepers reasoned concerning
 the Syrians: if hee kill us, we shall but dye; See 2 Kings 7. 3. 4.
 And with the Ninivites, saying when they heard a terrible
 threatening, absolutely (for the forme of it) denounced: who know
 eth if God will relent and repent, &c. Repent thou, and put it
 to the tryall (otherwise thou shalt most undoubtedly perish) and
 thou shalt finde unexpected successe. Oh that wee durst or
 would but take tryall of Gods Truth, and promised mercies.
 Oh that God would make this exhortation (working powerfully
 by it) effectuell to the calling home of his owne.

But howsoever let us all know that wee must expect an end,
 answerable to our doings: If then, saith Paul, ye live after
 the flesh, ye shall dye; but if through the Spirit ye doe mor-
 tify the deeds of the body, ye shall live; Be not deceived,
 God is not mocked; For whatsoever a man soweth that shall
 he also reape; For he that soweth to the flesh, shall of the flesh
 reape corruption; But hee that soweth to the Spirit, shall of
 the Spirit reape Life everlasting. Cease then to doe evil,
 learne to doe well; If ye be willing and obedient, ye shall
 not as yet

Much
 les should
 sue
 know
 not as yet
 Gen. 4. 7

lona. 3. 9

All must
 expect an
 end an-
 swerable
 to their
 doings
 Ro. 8. 13
 Gal. 6. 7
 8.
 Isa. 1. 16.
 17. 19. 20

Rem. 3. 6
7. 8. 9. 10

rate the good of the Land; But if yee refuse and rebell, yee
shall be devoured with the Sword; For the mouth of the Lord
hath spoken it. Know it then for a certainty, that God will
render to every man according to his deeds, to them who by
patient continuance in well-doing seeke for glory, honour, and immor-
tality, eternall life; But to them that are contentious and doe
not obey the Truth, but obey unrighteousness, Indignation and
Wrath, Tribulation, and anguish upon every soule of man, that doth
evil; But glory, honour and peace to every man, that worketh good;
And so I conclude, saying with my Text: If yee know these things,
happy are yee if yee doe them.

A COROLLARIE.

SECT. 33.

A gene-
rall infe-
rence fro
the fore-
going dis-
course.

Whereas Truth is ever consonant to it selfe, and that there is
no reall and true contradiction in the Scriptures, but a sweet
Harmony and Analogie, proportion, and correpsondence; be-
tweene and among all the parts thereof; and seeing the Scrip-
tures are so evident and exceeding plaine, pregnant, and full,
For the proove of the powerfull determining, and most effe-
tuall operation of Gods grace, and of the most certaine perfor-
mance of Gods Conditionall promises, by his undoubted work-
ing and effecting of the required Conditions themselves, accord-
ing to his most absolute and free promises, and his new Cove-
nant made in Christ, as now hath beene shewed; wee may from
such pregnant proofes & evidence of Scripture conceive of the
truth, & such other points & articles, as have either dependance
on, or reference unto the aforelaid evident doctrine, which (some
of them especially) perhaps are not so cleare unto us, partly
through the doubtfullnesse and seeming obscurity of some texts
of Scripture; partly and especially by reason of the blindness
and yet selfe-wisdoms of mans corrupt reason, who is ready
to conceive of God onely, according to his owne fancy, or at
least not willing to entertaine any thought of God, but such
as bee

Teaching
in how to
conceive
of other
contro-
verted
points.

as hee can well in reason conceive off.

Now these other points are especially the Doctrine of pre-destination, namely of election and reprobation, the efficacy, intention, and end of *Christ's* death, the certainty of Salvation, both in it selfe and to us, with the perseverance of the Saints in grace, without falling away from it, either finally or totally, with other lesser yet like point, which our Church of England and other Reformed Churches doe hold and maintaine against *Pelagians, Papists, Semipelagians, Remonstrants, or Arminians, and Socinians,*

As of pre-destination, on the end of *Christ's* death, certainty of Salvation and perseverance.

S E C T. 34.

Its true ~~that~~ all other points doe chiefly depend upon the Doctrine of Gods predestination; and as it is conceived off by either party, so and accordingly all other Heads of Doctrine are framed. But whereas our Adversaries charge us with an unwillingness in handling that Controversie, they doe it very falsely. For our men beginne with it and prove it substantially out of holy Scriptures, to the full Conviction (though not satisfaction) of our refractory Adversaries; And doe accordingly thence conclude against universall grace and redomption, (which extend not themselves beyond the Decree, and are no more Conditionall then the Decree it selfe, which Gods Word makes absolute and independant;) So against the *Apostasie* of the Saints, and uncertainty of Salvation, &c.

All other points are framed, according to the Doctrine of gods predestination. *Collat. Hagiens. pag. 409.*

But yet it is as true, that there is that necessary Argument amongst all these points of Controversie, that holding any of these latter points as wee, according to Scripture, doe hold and maintaine them; Predestination (as those other points also) must be maintained just in that manner, and no otherwise then wee hold and teach it, (which yet is according to the Scriptures,) which the same our Adversaries cannot (wholy) deny.

Though to speake as the thing is, the *Remonstrants*, pretending to make the Doctrine of predestination the sole and onely con-

Ibid. Though the Remonstrants make free

K

will their Helena, and accordingly frame other points.

trovertise, and accordingly to reduce and frame all other controverted points thereunto; hoping for great advantage thereby, and presuming to make their Doctrine, especially concerning reprobation, passe for current amongst the vulgar or most, because of the plausiblenesse thereof; and because every common understanding cannot cleare it so easily, of the odious, though most unjust, imputations laid upon it, as, that it makes God the author of mans sinne, unjust, cruell, and tyrannicall, &c. Yet I say in very deed, the onely *Helena*, which they as their Friends the Papists, doe so earnestly strive and contend for, is the power of nature and liberty, indifferencie, and freedome of mans will, and naturall power in workes and actions (supernaturall; This they doe, will, and must maintaine, and accordingly they frame their prædestination, and all their other Tenets, opposing mainly the Doctrine so clearly laid downe in the Scripture, and now taught (though by mee but weakly) in this present Treatise. Against this especially they bend all their forces, (though in vaine) as knowing that if this free, powerfull and determining grace of God in mans conversion especially) bee granted and suffred to stand, then of necessitie the whole Fabrick of their prædestination and other Tenets must all of them fall before it, as *Dagon*, before the *Arke of God*.

S E C T. 35.

Artic. 20. Seeing then that (as our Churches Doctrine is) the Church may not so expound one place of the Scripture, that it be repugnant to another; And that the places brought for prooffe of this one point, are so pregnant, wee are therefore to conclude also:

Artic. 20. 1. That Gods eternall decree of Election is as absolute as are his promises, for effecting in us what hee requireth of us; (on which indeed the promises depend;) and that his

2. That Election is not of all, with Condition of their workes, (as the Papists would have it) of Faith, (as the Arminians would have it) Conditionall, or of all, but absolute and independant,

have it,) on of humility and meeknes (as our new refiners frame it,) but of those few onely, to whom he hath absolutely in his new Covenant promised, and in whom hee effectually in time worketh all these, both Faith, Humility, and other Graces.

2. That Gods effectuell Grace, and the *Redemption*, wrought by Christ, is not (in the *Aminian sence*) universall and common, equally intended for all, and that Christ by his death hath not obtained *Reconciliation*, and remission of sinne, for all and each. So that if any place of Scripture to us seeme to import otherwise; it must be expounded (as indeed the hardest places of all may) agreeable to such most evident Texts, as whereon the foregoing discourse is built, and must admitt of such an exposition, as is agreeable to the Analogie of Faith, and not repugnant thereunto.

2. That
Redemption are not universall.

3. That, as Gods promises of grace are most free, and absolute, and doe infallibly and necessarily take place; So also, not onely the Election, but Salvation, and so the finall perseverance in grace of Gods Children, is most certaine and infallible, as not depending on man himselfe, but on Gods purpose, promise, and power.

3. That
the Salvation & finall perseverance of the Saints is certaine.

4. That consequently the Elect, after Conversion, may bee assured and ascertained by their Faith, in these absolute promises (to their unspeakable comfort) of their Election and Salvation, and not onely of their present estate and being in grace.

4. That
the faithfull may be assured of their Salvation

πάρρησις ὁ λόγος ἡμῶν.

F I N I S.

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πῶτος ἡμεῖς ἴδωμεν.

F I N I S.